

FUTURE REWARDS

AND

PUNISHMENTS

Believed by the

ANCIENTS;

Particularly the

PHILOSOPHERS.

Wherein some OBJECTIONS of the
Rev^d Mr. *Warburton*, in his *Divine*
Legation of MOSES, are consider'd.

To which is added

An Address to Free-Thinkers.

— *Petite hinc, Juvenesque Senesque,
Finem animo certum, miserisque viatica canis.*

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P R E F A C E.

THE Motive which principally induced me to publish the following Collection and Observations, was the strange and unjustifiable Methods, which some Men take to advance their own Systems by depreciating and running down those of all Others. It is very surprizing, that They who make such great and excellent Use of Heathen Authors at one time, to prove even the Fundamental of all Religion, should at other times pretend to think so meanly of Them, as to deny them the Prerogative of rational Creatures, and scarcely to allow them the Notices of common Sense. The vast Number of Books and Pamphlets which have of late Years been so plentifully pour'd forth, to prove the Necessity and Excellency of our holy Religion, certainly deserve the Approbation and Thanks of every zealous and truly devout Christian; and tho' many of these Performances have been thought by the Adversary very mean and insufficient, yet

A 2

they

they have appeared in a quite different Light in the Eyes of the Bulk of Mankind, who from the happy Cast of their Nativity, have in their earliest Age been taught to form a much better Judgment of Things; and who seldom having any Doubts and Scruples to disturb them, are therefore the easier confirm'd in the quiet and full Persuasion of those Doctrines, They at first received. But whatever good Opinion we ought to entertain of these Authors, if They had no other Merit, than what they might claim for their zealous Indeavours to defend and support the common Cause; yet one Method, which they unwarily and too generally make use of, must be allowed, (when simply considered) to be altogether unworthy those Principles they profess so great a Veneration for. Falshood and Untruth have indeed been of singular service to what is usually call'd Religion in all Ages and Countries of the World; and at times have greatly tended to promote the temporal Interest of Those, who propagated them: but when they once happen to be detected and laid open, such Practices must needs be a manifest Prejudice to true Religion, as well as a great Shock to the sincere Professors of it. The Reason therefore why some Defenders of Christianity will not acknowledge the Doctrine contain'd in the following Sheets to be discoverable by the Light of Nature, and known to the
Heathen

P R E F A C E.

v

Heathen World, is not, I am willing to think, to be imputed to Malice, Design or Interest, but usually to two other Causes much less criminal. The first of which is, the Ignorance, in this Particular, of by far the greatest part of Them, who really do not know, that Rewards and Punishments in another Life are any where spoken of, but in the New Testament, unless it be in some dark and figurative Terms, which (as if there were none such among Themselves) They think they have a right to laugh at and expose. They remember perhaps some Stories in their School-Books of Elysium, of Tartarus, of Cerberus, &c. and conclude very hastily, that this was all, that was ever thought of, or believ'd by the Heathens concerning a World to come. The second Reason may be, that great Esteem and very strong Attachment, which Others more learn'd and knowing, retain for their own Religion, who in this respect act like the most captivated Lovers, who will scarcely allow the least Perfection in any Woman in the World, except in that One they admire. This pious Zeal, when not founded upon Prejudice of Education, increas'd by subsequent Ingagements, Oaths and Subscriptions, or byass'd by the Motives of worldly Interest, or any Prospect of temporal Advantage, is certainly not only excusable, but in some respects greatly to be esteem'd and commended; but

then

then at best They inadvertently varnish over the beautiful Face of Truth, and dress her in such affected Ornaments, as that no one can know her, who does not look at her in the same Point of View with Themselves. Hence it is, that tho' They quote an Heathen Author almost in the very Words of Scripture, yet They will upon occasion make the one to signify something quite different from the other, or else to be of no significancy at all by the help of certain Peculiarities and Distinctions, which, not being a Lover of Controversy, I forbear to mention. An indifferent Person would certainly be very much surpris'd to see some of the most learned Divines for many Pages together bringing in the Heathens to prove the Being and Attributes of God, the Immortality of the Soul, the obvious Benefit and Necessity of Virtue and Religion to our Happiness, Peace, and Welfare, both here and hereafter; &c. And at last, when They come to speak of Christianity, quite undo all they have said before, and mightily bewail, in every one of these respects, the extreme Darkeness and Ignorance of the Pagan World. In this, they seem to use the Philosophers and wise Men of old, in the same manner as the Mahometans do Christ, who say many good things in his praise, and treat him very respectfully, when they speak of Him alone, but They think it proper and necessary

sary to lessen and run him down, when they come to extol the superior Gifts and Excellencies of their own imagin'd Prophet, and will allow of no comparison between them; just as if the withdrawing of Nourishment from one Candle would really make another burn the brighter. But if any one should assert, that Christianity had any need of such Practices to support it, He would most certainly incur the Anger and Resentment of many Persons, whose extraordinary Love, and well-grounded Regard for It, or its Circumstantials, at the same time insensibly lead them into such Methods:

AS to what relates to the Subject of the following Sheets, the Case in fact is This. It is indisputably true and beyond all reasonable Contradiction, that the Doctrine of future Rewards and Punishments is clearly and plainly delivered, and laid down in the New Testament; and it is as indisputably true, and beyond all reasonable Contradiction, that the Doctrine of future Rewards and Punishments is clearly and plainly delivered, and laid down in the Books and Writings of the Heathens. The Truth of which Point is now submitted to the Judgment of every impartial Reader, for whose Ease and Satisfaction in the Comparison, I thought once to have collected such Texts out of the New Testament as relate to this Subject; but as I find it already done by
Bishop

Bishop Gastrel at the End of his Christian Institutes, I omitted that trouble. As for the Translation, I have kept as near to the Original, as was consistent with that Idiom, or Propriety of Expression, which is peculiar to different Languages; and I solemnly declare, that to my knowledge, I never once deviated from the real Intent and true Meaning of the Author. For my Ignorance I hope the Reader will make great Allowances, since it is manifest I do not intend to impose upon him, having printed the Latin in the same Page with the Translation, and the Names of the several Authors from whence it was taken; and to this same Cause, no doubt, He will impute it, that He is not entertain'd with many more Authorities on the same Subject, which a longer Experience, or an abler Hand might have furnish'd Him with; but I hope These may be sufficient to prove what I propose. If any one desires to know why I did not print the Original of such Authors, who wrote in Greek? my Answer is, Tho' for some other Reasons I should not have thought it proper, yet this alone will certainly be sufficient, which is in substance the same with one already given by my Lord Chief-Justice Hale, That by a long Avocation to Studies of quite another Nature, I so far neglected my Improvement in this Language, as that I do not sufficiently understand it, either to read, and
much

much less to write it with any tolerable riddance, or pleasure to myself. I thought once to have changed the Order in which the Quotations of the second Chapter are placed, but the Method in such Cases depending almost as much upon the Fancy of every Reader, as the real Propriety of the thing itself. I chose rather to submit them as They are, not doubting but Those whose Judgment is most valuable, will regard the Truth and Substance of what is intended, and not the Exactness of the Performance.





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C H A P. I.

Some Objections against the Philosophers Belief of a future State of Rewards and Punishments, considered and answered.

IT has not always been the Happiness of learned and ingenious Men, to turn their Thoughts and Studies to the direct and immediate Discovery of Truth, and the real and substantial Improvement of Mankind. What were the various Motives which at times have been the occasion of this Misfortune, is of no consequence at present to inquire. That which seems most to have influenced the Author of

B

The

CHAP. *The divine Legation of Moses*, is the Ad-

I. vancement of a certain favourite Scheme, which however grand and noble when brought to light, will not I believe receive much lustre from that Contrast of Darkness he has thrown upon the Ancients. It seems very surprising, notwithstanding all the following Authorities, and many more, which no doubt this learned Gentleman must have met with to the contrary, that he should thus speak of the Philosophers: “ I have
 “ examin’d their Writings with all the exact-
 “ nefs I was able, and it appears evident to
 “ me, that these Men believed nothing of a
 “ future State of Rewards and Punishments,
 “ which They most industriously propagated
 “ in Society.” And indeed He was well aware of the Surprise such an Assertion would raise in his Readers, when immediately following He says, “ Yet the contrary having
 “ been so long and so generally taken for
 “ granted, and the Opinions of the Philo-
 “ sopers so often urged by our ablest Writers
 “ as conformable and favourable to the
 “ Christian Doctrine of a future State, I
 “ suspect that what I have here said, will be
 “ esteem’d at first sight an unreasonable and
 “ licentious Paradox,” *p. 318. 2^d Edit.* And
 again,

again, " Having premis'd thus much to CHAP.

" clear our way and abate the Prejudices a- I.

" gainst a new Opinion, I come now," &c.

P. 339. and afterwards, p. 389, he says,

" Notwithstanding the full Evidence of the

" last Section, I suspect the general Preju-

" dice, supported by the Reasonableness of

" the Doctrine it self, will yet be apt to

" make the Reader suspend his assent to

" our Conclusion." By all which, and in-

deed his whole manner of treating this Sub-

ject, he plainly discovers such a great distrust

of his Arguments and Conclusions to con-

vince the Judgment of his Readers, that He

rather seems labouring for Victory in the

Schools, than seriously endeavouring to make

out a plain and easy Truth; for which reason

I shall pass over his nice Distinctions, Divi-

sions and Subdivisions, his Account of the

new and old Academy, the Origin of Fables,

&c. and proceed directly to take notice of

those Reasons which in my Apprehension

any ways affect the present Question; and

these I think may be reduced to two. First,

" that the Philosophers held it ^alawful for

B 2

" the

^a It may very well be a Question, what Meaning can here be put upon the word (Lawful) if They did not believe future Rewards and Punishments.

4 *Objections against the Philosophers*

CHAP. " the publick Good to say one thing when
I. " they thought another, and that They ac-
" tually did so," *p. 321, &c.* 2dly, That
They held some fundamental Principles of
Philosophy, which were altogether incon-
sistent with the Doctrine of future Rewards
and Punishments, *p. 390.* The first of These
he endeavours to prove from the esoteric
and exoteric, or the internal and external
Doctrine of the Ancients, and by his Repre-
sentation of the Matter, the Reader is led
to believe that these excellent Men (being at
first Legislators) invented and propagated
Doctrines among the People, which They
did not believe a syllable of themselves, and
that their Successors, though divested of the
like Power, went on in the like Fraud, and
continued to impose upon their Fellow-
Creatures in things of the utmost Conse-
quence, for political Ends only, in order to
keep them in Obedience to the civil Govern-
ment. That there was an internal and ex-
ternal Doctrine among the Philosophers, is
what will readily be acknowledg'd by every
one the least conversant in their Writings;
but that this open and secret Doctrine of the
Philosophers had any effect to hinder their
believing at all, or to hinder their believing
in

in one Sense, what They sometimes in-
courag'd the People to believe in another,
is what has by no means been proved from
it; and therefore Mr. *Warburton* expresses
himself very ambiguously, where He asserts,
that They held it lawful for the publick
Good to say one thing when They thought
another. For in the present Question, if we
understand by this, that the Philosophers
believed a future State in a spiritual, refin'd
and rational Sense, while They sometimes
countenanced the People in their gross, vul-
gar and corporeal Notions of it; then what
he lays down is certainly true. But if we
understand it as He intends we should, that
the Philosophers preach'd the Doctrine of a
future State to the People, while Themselves
believed the direct contrary, *viz.* that
there was no future State of Rewards and
Punishments at all; then his Charge on the
Philosophers is absolutely false and what can
never be concluded from their double Doc-
trine. In order therefore to clear the Philo-
sophers from the Imputation of being Im-
postors and Hypocrites, I must beg leave to
explain this matter to the Reader in as easy
and familiar a manner as is possible, and re-
present it in such a Light as his own Obser-

CHAP.
I.

CHAP. vation and common Experience, without
 I. much reading, will convince him is the true
 one. He may have observ'd that the Priests
 in all Countries have holy Places, sacred
 Utensils, certain Secrets or Myſteries which
 They affect to have in high Veneration, the
 real Truth and plain Account of which They
 very ſeldom impart to the People, not only
 from Views of private Intereſt, but for that
 in reality ſuch Diſcovery (conſidering the
 uſual Pitch of vulgar Apprehenſions) would
 take them off from and leſſen their Regard to
 all Religion in general. The ſame He may
 perceive of Stateſmen and Politicians, who
 frequently make uſe of this double Doctrin
 to divert the Attention of the People and
 keep them in due Subjection. Thus when
 a Faſt is proclaim'd; the internal Doctrin
 may be, no Bread or Proviſion for the Peo-
 ple, but the external, to deprecate God's
 Judgments and implore his future Bleſſings,
&c. Both Theſe the Reader may obſerve
 are partly hypocritical and wrong, and part-
 ly right and juſtifiable; wrong, as they were
 firſt invented by Theſe Men, and as They
 generally proceed from Views of private In-
 tereſt; and right, as far as They tend to ſome
 eminent Good, which there is no likeli-
 hood

hood of producing any other way. He may CHAP.
farther have observed, that the Interest of I.
the Priest and the Politician so frequently
meeting together, it is no wonder that the
Statesman supports and defends this Practice
of the Priest; and that the Priests in their
turn propagate the Stories, and trumpet a-
bout the double Doctrine of the State. But
there is yet another sort of internal and ex-
ternal Doctrine no ways criminal, and very
frequently recommended and practised by
Philosophers and wise Men; which is not to
declare and lay open their real Opinions,
however true, upon all occasions to the Vul-
gar, but rather seem to favour and in-
courage them sometimes in such as are false,
where such Incouragement will tend to their
advantage, or where the contrary Practice
would be the occasion of much mischief;
and this in many Instances is the only proper
way of being beneficial to Mankind. Thus
a wise Physician deceives his Patient, a wise
Father his unexperienc'd Son, and a wise
Philosopher the weak unthinking Multitude;
and this was never reckon'd such a Deceit as
implies Guilt, or what is usually meant by
Hypocrisy, but has been in all Ages approv'd
and commended even to a Proverb, thus,

CHAP. " *Answer not a Fool according to his Fol-*

I. " *ly; or, which implies the same thing, An-*

— " *swer a Fool according to his Folly. Speak*
 " *not in the Ears of a Fool, for He will*
 " *despise the Wisdom of thy Words. Give*
 " *not that which is holy unto Dogs. Cast*
 " *not Pearl before Swine, lest They trample*
 " *them under their Feet and turn and rent*
 " *you.*" From which, and such like Sayings

we may take notice of some of the Reasons for concealing Truth, and not always publishing it plainly and directly to the Vulgar; as, That it is too sacred to be expos'd; That They are incapable and unworthy of it; That it will be despised, and to no purpose; That They cannot bear it; That we may unnecessarily incur Danger and Contempt by so doing, &c. Thus having in general saved the Reader the trouble of recollecting what may be the natural and real State of things in his own Age or Country, he will from the usual Consequences of the like Reasons, be the easier induced to think that the same has been the case in past Ages, and indeed will be so to all future Generations; that is, Knowledge and Truth has been, is, and will be to the Wise and Men of Understanding: Superstition, gross Ideas, Pagantry

geantry and Appearances, to the Vulgar: CHAP.
and a proper and convenient Mixture of each I.
to the Statesman or Politician. And that
this Distinction, particularly in Religion, is
very antient and well known in the World,
we have the Authority first of *Plutarch*,
who tells us, “ that They who instructed us
“ in religious Worship made use of three
“ Manners of conveying it, the natural,
“ the fabulous, and the legal. The natural
“ was peculiar to the Philosophers: The
“ Poets taught the fabulous; and every City
“ establish’d its own Rites: The first was
“ the Doctrine of such who carried their
“ Thoughts up to Heaven; for then Men
“ began to acknowledge God, when they
“ beheld the Beauty and Harmony of the
“ heavenly Bodies, and observed how Day
“ and Night, Summer and Winter, all pre-
“ served their appointed Courses ^b. ” *Varro*
likewise

^b Itaque ii qui cultum Deorum nobis tradiderunt tri-
bus formis usi sunt, naturali, fabulosa, testimonio legum;
Naturalem Philosophi, Fabulosam Poetæ docent; leges
suas singulæ habent civitates. Prima est Eorum quæ
in cœlo & sublimi fiunt Observatio; Homines enim
cœperunt Deum agnoscere, cùm viderent stellas tantam
concinnitatem efficere, ac dies noctesque, æstate &
hyeme suos servare statos, ortus atque obitus. 2 *Plut.*
880. Edit. Paris 1624.

CHAP. likewise says, " there were three sorts of

I. " Theology; one chiefly made use of by the
 " Poets, in which were many things contrary to the Dignity and Nature of the
 " Gods, as that They were guilty of Theft,
 " Adultery, &c. which things, says He, Men
 " indeed, but generally the most contemptible of Men, are subject to. The second
 " is that of the Philosophers, in which they
 " have wrote many Books concerning the
 " Gods, what and where They are, &c. and
 " other things which are more proper to
 " be spoke of in private, than expos'd to
 " vulgar Ears. The third kind is that
 " which is known, and profess'd in Cities,
 " and generally handled by the Priests,"
 &c.

AND

Triâ sunt genera Theologiæ, eorumque unum Mythicon appellatur, alterum Physicon, tertium Civile: Mythicon appellant quo maxime utuntur Poetæ; Physicon quo Philosophi; Civile quo Populi. Primum quod dixi in eo sunt multa contra dignitatem & naturam Immortalium ficta; in hoc enim est ut Deus alius ex capite, alius ex femore sit; alius ex guttis sanguinis natus; in hoc ut Dii furati sint, ut adulteraverint, ut fervierint homini: denique in hoc omnia Diis attribuantur, quæ non modo in Hominem, sed etiam in contemptissimum hominem cadere possunt. Secundum genus est, de quo multos libros Philosophi reliquerunt
 in

AND the learned Dr. *Burnet* calls this CHAP.
a good Distinction, where he says upon I.
these Words of *Varro*, “ that he rightly
“ divided the Theology of the Ancients
“ into three sorts. The philosophic was
“ useless to the common People; the fabu-
“ lous was hurtful, therefore a middle sort
“ was instituted for the Use and Benefit of
“ human Life^d.” In another place, speak-
ing of the same thing, he says, “ I do not
“ deny but there are many Things true,
“ which it is not expedient that the Vulgar
“ should know; and if any such Things
“ by being too plainly and explicitly laid
“ down, should not obtain their desired
“ Effect; in such case it is right and lawful
“ to suit our Style and Expression to vulgar
“ Appre-

in quibus est, Dii qui sint, ubi sint, &c. sic alia, quæ
facilius intra parietes in schola, quam extra in foro ferre
possunt aures. Tertium genus est quod in urbibus cives
maximè Sacerdotes nosse atque administrare debent,
&c. *Varro* 31. in *Frag. Edit. Durdr.* 1619.

^d Non immeritò distinxit *Varro* triplicem Theolo-
giam apud Veteres, Fabulosam, Civilem, Philosophi-
cam. Philosophica inutilis erat Populo: Fabulosa,
noxia, quare medium instituerunt in usum commo-
dumque Populi & Vitæ humanæ. *Arch. Phil.* 448.
Lond. 1728.

CHAP. "Apprehension^e." Lord *Herbert* is more particular to the same purpose^f. And
 I. { Father *Navarette* quotes St. *Augustin*,
 "who, he says, speaks of three sorts of Philosophy among the Ancients: one Fabulous, the second Natural, and the third Political; and then adds, that the three Sects of *China* absolutely follow this Method, having two several Doctrines, one private, which They look upon as true; the other vulgar, and is by their learned Men look'd upon as false," &c^g.
 Now the Philosophers observing these things, and well knowing what an insuperable and endless Task it would be to bring the rude, unthinking and illiterate Multitude to right Notions of Things, especially as They were back'd and encouraged in wrong ones

* Distinxerunt olim Sapientes Religionem in Vulgarem & Philosophicam, & Varro vulgarem illam iterum dispertivit in Poeticam & Politicam; & quod rectè notavit idem Author non diffiteor, multa vera esse, quæ vulgo scire non est utile, & si qua nuda proposita finem suum non essent assecutura, in iis licet ad commune judicium, popularemque intelligentiam stylum demittere. *Burn. Off. Christ.* 11. *Lond.* 1728.

^f *Herb. Rel. Gent.* 305, 306. *Edit. Amst.* 1700.

^g 1 *Coll. Voy.* 175. *Edit. Lond.* 1732.

ones by the civil Powerⁿ; They thought it the best way, in the main, to keep their Opinions to Themselves, and not divulge them but imperceptibly to the Vulgar, and rather endeavour to persuade them often from their own Principles of their Obligations to Piety, Obedience and social Virtue. This therefore They practis'd in proportion to the Ignorance of the Times in which They lived, the regard They had to the publick Tranquillity, and the Insignificancy and Danger of acting otherwise. “ Thus, “ says *Burnet*, it does not appear that *Orpheus* was ever pleas'd in his own Mind “ with the Worship of many Gods, which “ before his Death he is reported, absolute- “ ly to have abjured. But as He endeavour'd “ to unite wild Men in Society, and instil “ into them some Notions of Religion, it “ would have been absurd and fruitless to “ declare and open to them the pure Wor- “ ship

CHAP.
I.

ⁿ Quod quidem civilibus viris non est inutile, ut Superstitione quasi fræno multitudinem compescant & ad utilia torqueant. 2 *Plut.* 580. A.—Nulla res efficacius Multitudinem regit quam Superstitio, alioqui impotens, sæva, mutabilis; ubi vana Religione capta est melius Vatibus quam Ducibus suis paret. 4 2. *Curtius* 10.

CHAP. “ship of one simple Divinity. For this
 I. “Doctrine does not affect the Senses, but
 “is perceived only by the Understanding;
 “therefore since civiliz’d and polite Nations
 “can scarcely relish it, what Progress could
 “it possibly make among such Barbarians?
 “In short then, the Matter was brought
 “to this Point, that *Orpheus* did not preach
 “that God, or that Worship which he
 “wish’d to do, but that which he was
 “ableⁱ.”

AND *Strabo* tells us in plain Terms, “It
 “is impossible that Women, and the com-
 “mon Herd of Mankind, should ever at-
 “tend to philosophic Reasoning, or be led
 “by it to Religion, Piety and Honesty; but
 “there

ⁱ Non itaque constat Orpheo unquam ex Animo placuisse polytheismum, quem ante obitum palam abdicasse dicitur: sed cum homines sylvestres in societatem allicere & aliquali Religione imbuere, studeret; ineptum & inutile fuisset puri Numinis purum cultum his Hominibus proponere. Pura Numinis doctrina, purusque cultus sensus non tangunt, neque animum affectusque commovent, sola Mente & Intellectu percepti: Et cum Gentibus moratis excultisque difficile esset hujusmodi Religionem induere, in homines plane barbaros quid profecisset? eò res redit, ut plane dicam, non quale voluit numen aut cultum, sed qualia potuit prædicavit & instituit Orpheus. *Arch. Phil.* 166.

“ there is need likewise of Superstition for CHAP.
“ this purpose,” &c^k. *Timæus* avows the I.
same in these Words; “ For as, sayshe, we
“ sometimes apply desperate Remedies in
“ Distempers, unless they can be cured by
“ such as are more wholesome, so we restrain
“ and influence those Minds by false Rea-
“ sonings, which will not listen to true;
“ on this account it is allowable to deter
“ Men by strange Punishments, as if the
“ Doctrine of Transmigration or the Soul’s
“ passing out of one Body into another, was
“ really true ¹.”

SALUST expresses Himself on the
same thing thus: “ To tell every one the
“ Truth concerning the Gods would in the
“ Weak and Ignorant, who are incapable
“ of

^k Fieri enim non potest, ut Mulierum ac promiscuæ
turbæ multitudo philosophica Oratione excitetur, du-
caturque ad Religionem, pietatem ac fidem, sed super-
stitutione præterea ad hoc opus est. *Strabo* 19. *Edit.*
Paris 1620.

¹ Quemadmodum enim corpora remediis quibusdam
morbosis sanamus, nisi cedant saluberrimis, ita & ani-
mos falsis sermonibus coërcemus, nisi ducantur veris;
hâc igitur de causa hoc concedatur, quòd necessario
commemorentur perigrina supplicia quasi animæ com-
migrant ultro citroque in varia corpora. 3 *Plat.* 104.
Edit. Steph. 1578.

CHAP. “ of receiving it, breed Contempt, which
 I. “ is avoided when that Truth is wrapp’d up
 “ in Fables and Allegories ^m,” agreeable to
 an Observation of *Menander*, “ that such
 “ Allusions have often more Force and a
 “ greater Effect upon the common People
 “ than Truth it self ⁿ.” *Synesius* an ancient
 Bishop, is of the same Opinion; for as, says
 he, “ Darkness and Shade are more com-
 “ fortable to weak Eyes, so I think false
 “ Relations do more good to the common
 “ People. On the other hand, Truth is often
 “ hurtful to such who cannot lift the Eye
 “ of their Understanding to brighter and
 “ more sublime Objects ^o.” All which is in
 effect no more than what *Mr. Warburton*
 himself

^m Præterea ad Veritatem de Diis universos informare in Insipientibus cùm ad eam addiscendam inepti sint, contemptum parit, at Fabulis veritatem occultare, illos ne contemnant, prohibet. *Sallust. in Opusc. Myth. Cant.* 1671.

ⁿ Verisimile vim habet Veritate aliquando majorem & qua facilius Multitudo persuadeatur. *Men.* 209. *Amst.* 1709.

^o Ac uti ophthalmicis Caligo magis expedit, eodem modo mendacium vulgo prodesse arbitror, contra nocere veritatem iis, qui in rerum perspicuitatem, intendere Mentis aciem nequeunt. *Synes.* 249. c. *Edit. Paris* 1612.

himself says, *p.* 328. " That the Follies CHAP.
" and Prejudices of the People gave birth I.
" to the double Doctrine to be employed }
" for their Service."

NOTWITHSTANDING which, the Design and End of the Philosophers in both, was still in general the same, that is, to improve Mankind as much as they would bear; and the Doctrines in substance and at the bottom were all along one, and the same; just as true Christianity may now be, tho' in some Countries scarce discernable, being overwhelm'd with Legends, false Miracles, Image-worship, and all the Trumpery of Popish Superstition. Thus the Religion of the Ancients was nothing else but the Religion of Nature choak'd up with the Inventions and Fables of Poets, and greatly corrupted by the Interest and Management of Priests and Statesmen; this the Philosophers, as far as They were able or dared, on account of the long Prejudices and blind Zeal of the People, indeavoured to restore to its genuine Purity, both in Principle and Practice, which finding it impossible to do in open, plain and direct Terms, They likewise made use of Figures, Allegories, Allusions, dark
C Sayings,

CHAP. Sayings, &c. to insinuate gradually that

I. Truth, which it was in vain for them openly to profess; so that Truth was the Foundation of their Inquiries and the Object of their Pursuit, though the Prepossessions and Weakness of the People could not bear its naked Lustre. Thus says *Ælian*, "*Socrates* used to talk ambiguously, but if any one turns and sifts his Discourses with attention, they will appear most plain and easy; but He had no mind to incur the Hatred or Ill-will of his Auditors, and therefore deliver'd himself obscurely and in riddles^p." *Origen* says the same thing of *Plato*, "that he conceal'd his Opinions and Doctrines for the sake of the People in Parables or Figures, but that they were very intelligible to Those who knew how to separate the Truth from Fables^q." And whoever is

^p Ita vero etiam Socratem non explicitè differere, si quis autem eas dissertationes convertat, planissimas esse; noluit enim vero Ille inimicitiam exercere cum iis ad quos verba faciebat, atque ob eam causam ænigmatibus implicitas & obliquas dissertationes dabat. 14 *Æl.* 15.

^q Quòd si sub specie Fabulæ doctrinam philosophicam examinaverint, deprehenderint ejus mentem, quomodo præclara sua placita propter vulgus convelavit figuris, ita tamen ut intelligantur a scientibus veritatem e fabulis excerpere. *Or. Cels.* 190. *Cant.* 1658.

is the least conversant in the Discourses of CHAP.
Socrates, or the Writings of *Plato*, will see I.

that this was their constant Method; sometimes by certain leading Questions they would bring the Persons they talk'd with to declare the Truth themselves, sometimes They express it in such a manner, as the Light shines through the Darkneſs, and we are under no difficulty to know their Meaning: at other times when They are juſt come to the Point, They fly off again as if They knew nothing of the matter themſelves, tho' They have in effect declared it to the Intelligent: but it does not in the leaſt appear that either They, or the other Philoſophers, believed one thing and taught a quite contrary to the People, but that they inſtead of endeavour'd to convince the People as far as They could bear it, of the Uſe and Excellency of thoſe Truths which They themſelves believed. For as the judicious Dr. *Burnet* ſays,
“ The two-fold Doctrin of the Ancients
“ was not ſo much diſtinguiſh'd by the Di-
“ verſity of Matter, as that the ſame Matter
“ was handled after a two-fold Manner,
“ popular and philoſophical;” and then goes on to give one reaſon of this, which was,

CHAP. "left the true Doctrine should be despis'd
 I. "and corrupted".

To the same purpose *Macrobius* speaking of God and Nature says, "The Philosophers
 "when They treated of such Subjects as
 "were beyond all our Words, and exceeded
 "even our Thoughts, They had recourse
 "to Similies and Allusions, for that these
 "Things were as Mysteries which the wise
 "only were capable of receiving, but that
 "others should be content with an awful
 "Veneration for them under the Veil of
 "Figures and Allegories, lest they should
 "be despised". Thus it appears that the
 double

† Duplex erat doctrinæ genus apud antiquas gentes
 δημῶδες καὶ ἀπορρήτου, doctrina vulgaris & doctrina ar-
 cana; idque non tantum ob diversitatem materiæ,
 sed eandem sæpe materiam duplici modo tractabant,
 populari & philosophica. Illa facile patebat omnibus
 per monumenta publica & præceptores communes:
 hæc autem ne inter manus Populi versata, vilesceret,
 aut corrumperetur, non uno modo occultata fuit &
 abscondita. *Arch. Phil.* 116.

† Si quid de his assignare conantur, quæ non fermo-
 nem tantummodo sed cogitationem quoque humanam
 superant ad similitudines & exempla confugiunt.—
 Sic ipsa mysteria figurarum cuniculis operiuntur; ne
 vel hæc adeptis nuda rerum talium se Natura præbeat;
 sed

double Doctrine of the Philosophers related CHAP.
to the same Matters, and that they had no I.
design at all of keeping any thing of Importance to Themselves purely as a Secret; but that They ever in some measure did so, was owing to the Sublimity and Sacredness of the Doctrine, and the little Use some Points of Theory would be to the Vulgar, or their Incapacity to receive and understand it. This *Plato* expressly declares to be the Case, where he says, "It is very difficult to find out the Author and Parent of the Universe, and when found, it is impossible to disclose Him to the Vulgar^t."

NAY they often declin'd talking plainly of such Subjects even to their very Followers, and this, by the way, may point out to us the Reason why the Philosophers had no certain Time or Age at which They received their Disciples, or of instructing them in their more secret Doctrines, but They were ad-

C 3

mitted

fed summatibus tantum viris sapientia interprete veri arcani consciis; contenti sint Reliqui ad venerationem figuris defendentibus a Vilitate secretum. 1 *Macrob.*
2. *Ed. Lond.* 1694.

^t Opificem Illum, Parentemque hujus Universitatis invenire difficile est; & quum jam inveneris indicare in Vulgus, Impossibile. 3 *Plat.* 28, c.

CHAP. I. mitted as their Diligence or Capacity would recommend them; and even when admitted, many things were represented to Them in Figures, Similies, &c. on account of their Weakness. Thus *Pythagoras* finding his Disciples incapable of understanding the Beauty, Harmony, Cause, and Author of the heavenly Motions, “thought it sufficient for them to have a glimpse of him and behold him in his Gifts, and that They should be instructed and improve by Representations and Similies, since they could not apprehend the first Pattern of Things themselves; just as we show an Eclipse of the Sun in Water, or through a smoak’d Glass, to Those who cannot directly behold its insufferable Brightness.” Thus we see the Philosophers were not desirous of keeping these Things to themselves, but that

“ Cæteris vero Hominibus sufficere putabat, Ipsum & Ipsius dona intueri, & ex imaginibus exemplisque proficere ac emendari; cùm prima rerum ipsarum Archetypa verè apprehendere non possent: quemadmodum scilicet iis qui propter splendoris eminentiam ipsum Solem irretorta Acie contemplari nequeunt, in aquæ consistentis profunditate, vel nigricantis fulgoris speculo, solis defectus ostendere solemus, oculorum imbecillitati parcentes. *Jambl. in Vit. Pyth. 53. Edit. Amst. 1707.*

that They often made use of common Allu- CHAP.
sions, &c. that is, of the external or explicit I.

Doctrines, as a School-master, to lead their
Disciples and others to the internal, which
They could not bear in direct Terms; which
Father *Couplet* in his Preface to *Confucius's*
Philosophy, very well expresses in this man-
ner: " The Purport and Reason of the
" double Doctrine before mentioned is
" this, That the external should lead us, as
" it were by the hand, to the internal; and
" remain in use only, until the internal,
" which the *Chinese* Philosophers hold to
" be true and solid, be fixed and riveted in
" the Minds of Those who are capable;
" which indeed are very few. And this,
" continues He, They illustrate by the fol-
" lowing Simile. When any one builds
" an Arch, He first erects one of Wood, un-
" til that which he designs of Stone is firm
" and perfected; which when done, He
" beats down and takes away the former as
" of no Use or Significancy *."

IT

* Duplicis porro doctrinæ, cujus ante mentionem
fecimus, vis hæc & ratio est, ut Exterior ad Interiorem
quasi manu ducat, & tamdiu in usu sit Illa, quoad
altera quam veram, solidamque esse docent in animis

CHAP. IT appears then that the external Doctrine
 I. related to the same Things as the internal,
 and was us'd only out of necessity as the
 Times required, which is still more manifest
 (tho' not perhaps spoken to favour the Phi-
 losophers) from that Saying of *Scævola* the
Roman Pontiff, who like a true Priest and
 Statesman deliver'd his Opinion, " that it
 " was expedient Cities, &c. should be de-
 " ceived in their Religion, or have some-
 " thing false and fabulous intermingled
 " with it, because, says He, the philosophick
 " Theology contain'd many things in it,
 " which tho' true, yet would be hurtful to
 " the Vulgar to know." Now what were
 those Things? why the secret or internal
 Theology was, " That the true God had
 " neither Sex, nor Age, nor bodily Mem-
 " bers, and that *Hercules*, *Æsculapius*,
 " &c. were not Gods but Men, obnoxious
 " to the same Infirmities with others," &c.
 The external therefore must be just the reverse
 with

eorum, qui capaces fuerint, (sunt autem a Plebe pau-
 cissimi) firma constiterit; simili rem declarant; lapi-
 deum fornicem molitur quispiam ligneum proculdubio
 primum excitat, qui lapideo, quoad is perficiatur ac
 firmitatem obtineat, fulcri sit instar: illo perfecto fir-
 moque, ligneus utique dissolvitur & abjicitur, quippe
 cujus jam nullus sit usus. *Confuc. Op. Paris 1687.*

with relation to the same Points. And a CHAP.
little farther *Cudworth*, who quotes this out I.
of St. *Augustin*, tells us from *Josephus*, that
the wise Men among the *Greeks* held the
same Things concerning God as the *Jews*
did, but They were afraid to declare the
Truth of this their Doctrine to the Vulgar
prepossess'd with other Opinions*.

FROM all which we may observe that
the Philosophers had no Doctrines which
They would not willingly and gladly have
communicated to all Mankind, if the Cir-
cumstances of the Times, the Interest of
Priests and Politicians, and the Dispositions
of the People, would have permitted them;
notwithstanding which Difficulties, we fre-
quently meet with many noble Declarations
of Truth openly publish'd in their Works
concerning the supreme Being, the State,
Value and Superiority of the Soul, future
Rewards and Punishments, and the various
Duties and Obligations of a private and pub-
lick Virtue: of these they treated accord-
ing

* Quòd verus Deus nec sexum habeat, nec ætatem,
nec definita Corporis membra, & quòd Hercules, Æscu-
lapius, &c. *Cudw.* 541, 542. *Ed. Lond.* 1678.

CHAP. ing to the Subject, the Persons they con-

I. versed with, and the several Opportunities
 that offered. As to Virtue or Morality being
 what was in the main universally allowed,
 and the Foundation of all Religions, They
 spoke of it more plainly and explicitly, and
 had seldom occasion to make use of Fables
 or Allegories upon this Subject, except to
 convey it in a more pleasing and agreeable
 Dress to their Auditors. In other Points,
 for Reasons so often mention'd, they were
 somewhat more cautious, sometimes using
 Fables, Similies, Metaphors, dark Speeches,
&c. Sometimes unveiling the Truth in one
 place, which They only glanced at in ano-
 ther; and sometimes plainly, clearly and
 distinctly declaring it, though at the same
 time they pretended not to do it, or strictly
 injoin'd Secrecy; an Instance or two of
 which, I believe, may not be unacceptable
 to the Reader. In a Hymn attributed to
Orpheus, in which are many excellent
 Thoughts of God and the Creation, deli-
 vered in as plain and clear Terms as any
 Christian could express them, he begins thus:
 " Loquar quibus fas est, sed fores claudite
 " Profanis omnibus. Tu vero audi Musæ,
 " narrabo enim vera." And in the Conclusion
 again

again enjoins Secrecy; "O Fili, tu mentem CHAP.

"tuam admove, linguam bene cohibens;

"in pectore vero conde hunc sermonem."

I.

Apuleius, at the same time that he says,

"I forbear to mention those lofty and di-

"vine Sentiments of *Plato*, seldom known

"even to the Pious, but utterly hid from

"the Profane, that there are two *Venus's*,

"the one vulgar and the other heavenly;"

yet goes on plainly and openly to describe

the difference between Lust, or the com-

mon *Venus*, and the heavenly or divine

Love^z.

ANOTHER very remarkable Instance of this we have in the same Author's Defence to his Accusation for Sorcery; where he says,

"*Maximus* well knows who that is, not

"by me first, but by *Plato* stiled King, the

"Cause, the Reason, the Origin and Spring

"of universal Nature, the supreme Father

"of Souls, the eternal Preserver of his

"Creatures,

^y *Poet. Min. Cant.* 1635.

^z Mitto enim dicere alta illa & divina Platonica, rarissimæ cuique Piorum gnara, cæterum omnibus Profanis incognita, geminam esse Venerem Deam, alteram vulgarem, alteram cœlitem, &c. *Apul.* 419. *Ed. Paris* 1688.

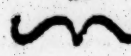
CHAP. " Creatures, and the ever watchful Ruler
 I. " and Maker of the World; but the Maker
 ~~~~~ " without Labour, without Solitude the  
 " Preserver, and the Father without Gene-  
 " ration : Not circumscrib'd by Time or  
 " Place, or signified by any Name, scarce-  
 " ly to be reach'd by the most extensive  
 " Thought, and whom no Tongue can ex-  
 " press." And at last concludes in this am-  
 biguous manner, " Behold, says he, I thus  
 " purposely increase your Suspicion of Ma-  
 " gick, nor will I satisfy you, O my Ac-  
 " cuser, what King I worship; nay, if the  
 " Proconsul himself should demand of me,  
 " who is my God? I will be silent, having  
 " for the present sufficiently declared his  
 " Name<sup>a</sup>." By these and many such like  
 Instances, the Reader may judge without  
 difficulty

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<sup>a</sup> Maximus optimè intelligit, quisnam sit Ille, non a me primò, sed a Platone nuncupatus Βασιλεὺς, totius rerum naturæ Causa, & Ratio & Origo initialis, summus animi Genitor, æternus animantium Sospitator; assiduus Mundi sui Opifex; sed enim sine opera Opifex, sine cura Sospitator, sine propagine Genitor: neque loco neque tempore, nec ulla voce comprehensus; eoque paucis cogitabilis, nemini effabilis. En ultro augeo Magiæ suspicionem, non respondeo tibi, Æmiliane, quem colam Βασιλέα: quin si Ipse Proconsul interroget quid sit Deus meus? Tacebo; de Nomine ut impræsentiarum, satis dixi. *Apul.* 508.

difficulty that the Philosophers in things of CHAP.  
Moment, were so far from having any pe- I.  
culiar Doctrines, which They desired, as  
such, to keep wholly to Themselves, that  
They took all occasions consistent with  
Prudence and Wisdom of instructing their  
Hearers in the Truth, which They often  
did to the loss of their Quiet and Repose;  
and sometimes to the peril of their Lives.  
Every one has heard of the fatal End of the  
excellent *Socrates*. Some say he preach'd  
against the many Deities of the *Athenians*,  
and suffered for the profession of one God;  
but this Article, as I remember, is but very  
slightly urged against him at his tryal, or  
indeed is there any thing in his Discourses on  
which such a Charge, unless by Implication,  
could legally be founded; but the Case was,  
that He conveyed at different times, and in  
various shapes, so much Truth to his Auditors  
as greatly offended the Magistrates; whose  
Interest lay more in the Peoples Ignorance  
and Bigotry, than in their real Improve-  
ment; and therefore They encouraged the  
Sophists, who perplexed them with vain Que-  
stions and trifling Inquiries, and destroyed the  
Philosopher who attempted to enlighten and  
improve them: and the same probably had  
been

CHAP. been the Fate of *Aristotle*, one of his Succes-

I.  fors, if He had not privately fled from *Athens* to *Chalcis*, on his receiving Intelligence, that the *Athenians* design'd to try Him as a profane Person for certain Doctrines of his which They suspected of Impiety<sup>b</sup>; and yet *Socrates* behaved with the utmost Caution and Circumspection, always declaring he knew nothing, or said nothing of Himself. And *Aristotle*, though in his Letter to *Alexander* " he owns he had " publish'd his Doctrines, yet he says it was " in such a manner, as to be understood only by his Disciples, that is, by the Wise " and the Intelligent<sup>c</sup>."

AND that none may take exception at this Conduct and Usage of the Philosophers in their double Doctrine, we may observe that the same was frequently practised, commended and approved by the Authorities of  
the

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<sup>b</sup> Is enim cum intellexisset parari sibi judicium ut Impio, propter quædam dogmata ipsius suspecta impietatis Atheniensibus, digressus Athenis, apud Chalcidem scholam habuit, sic rationem reddens familiaribus, ne præbeamus Atheniensibus secundam occasionem sceleris, quale prius perpetraverunt in Socratem, neve iterum peccent in Philosophiam. *Orig. Cels.* 51.

<sup>c</sup> 20 *A. Gell.* 5.



the Old and New Testament, and the Testi- CHAP.  
mony of many eminent Christians. Thus I.

*Origen* tells us, "there were some things  
" among Christians not communicated to  
" all, and that this was not peculiar to  
" Christians only, but to the Philosophers,  
" who had likewise their internal and ex-  
" ternal Doctrine, and that therefore this  
" was rashly and inconsiderately objected to  
" Christians<sup>d</sup>." And again quoting some of  
the Fables of the Ancients, which he allows  
must be taken in an allegorical Sense, he  
argues thus with *Celsus*: " Shall the *Greeks*  
" and *Ægyptians*, or other Barbarians phi-  
" losophise in a hidden manner, and boast  
" that Truth lies conceal'd under their My-  
" steries, and shall the *Jews* only and their  
" Lawgiver seem to you the most absurd  
" and ridiculous of Mortals," &c<sup>e</sup>. Else-  
where

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<sup>d</sup> Quod vero quædam insunt, quæ non communi-  
cantur quibusvis, id non solius doctrinæ Christianæ  
proprium est, verum etiam Philosophicæ; nam & Illi  
exteriorem & penitiorem doctrinam habebant, igitur  
inconsideratè calumniatur Christianorum sacra clan-  
cularia. *Orig. Cels. 7.*

<sup>e</sup> Ergo solis Græcis in penitioribus sensibus philoso-  
phari licet, aut etiam Ægyptiis, & si qui alii Barbari  
jactant se habere veritatem tectam mysteriis; Judæi  
vero soli & Legislator eorum videntur tibi Mortalium  
omnium stultissimi, &c. *Orig. Cels. 189.*

CHAP. “ where he says, “ So greatly is Wisdom  
 I. “ required in the Faithful, forasmuch as  
 “ many things in our Doctrine are hid under  
 “ Riddles and Obscurity, to exercise the In-  
 “ genuity of the Hearer and others in Simi-  
 “ litudes and Questions.—And if we turn to  
 “ the Writings after the coming of *Jesus*,  
 “ we shall find that the greatest part of his  
 “ Hearers were fed only with external Allu-  
 “ sions, of which alone they were worthy,  
 “ and that his Disciples privately had the Ex-  
 “ plication of them<sup>f</sup>. Our Prophets also  
 “ were instructed in many more and loftier  
 “ things than they committed to writing;  
 “ for *Ezekiel*, as he was commanded, swal-  
 “ lowed a Book, lest he should write and  
 “ publish it to the Unworthy; and the like  
 “ is mention’d of *John*. Thus *Paul* heard  
 “ ineffable things, which he was by no means  
 “ to

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<sup>f</sup> In tantum autem Sapientia requiritur a Fidelibus, ut permulta in doctrina nostra ænigmatibus obvelata sint & obscuritatibus ad exercendum Auditoris ingenium, quædam etiam similitudinibus & quæstionibus,—quod si te veritas ad scripta post adventum Jesu volumina, invenias turbas Credentium audire tantum externas similitudines quibus solis dignæ sint; Discipulos vero seorsum enarrationes earum discere; Jesus enim privatim suis explicabat omnia. *Or. Cels.* 139.

“ to disclose; and greater than all These, CHAP.  
“ we read that Jesus used to speak the Word I.  
“ of God privately to his Disciples, especial-  
“ ly in by-places, but what he said to them  
“ is not told us; for it seems things of that  
“ Nature were not to be wrote or divulg'd  
“ to the Vulgar, and many things of the  
“ like kind may be found in *Moses* and the  
“ Prophets<sup>g</sup>.” And every Reader who is  
conversant in the New Testament will find  
this verified in the Life and Doctrines of  
Christ and his Apostles; for as *Pole* says,  
“ what the *Jews* used to say concerning all  
“ their wise Doctrines in general, that Christ  
“ applied more particularly to his internal  
“ Precepts

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<sup>g</sup> Nostri quoque Prophetæ altiora sapiebant per silentium, quam mandaverunt literis, nam Ezechiel jussus librum devorat, ne eum scribat & evulget indignis; de Johanne quoque scribitur simile quiddam eum vidisse & fecisse; sic & Paulus audivit verba ineffabilia, quæ non licet proloqui apud Homines, & major his omnibus Jesus legitur Discipulis privatim locutus verbum Dei, præsertim in secessibus, sed quid eis dixerit, non legitur; non enim videbantur talia vulgo scribenda vel prædicanda. Joannes ait se audisse tonitrua septem arcana quædam indicantia vetantiaque ne referrentur in literas. Multa hujusmodi & apud Mosem reperire licet, ac Prophetas. *Orig. Cels.* 278.



CHAP. "Precepts of Wisdom"<sup>h</sup>, which was, *not to*

I. "give that which was holy unto Dogs,

~ " &c." In consequence of which Principle, it was very common with our Saviour, to injoin Secrecy, to take his Disciples apart, and to speak sometimes to his Disciples, and generally to the common People, in Similies, dark Sayings, Parables, &c. And when his Disciples ask'd Him why he spake in that manner, He said, "*because it is given unto you to know the Mysteries of the Kingdom of Heaven, but to them it is not given<sup>i</sup>: That seeing, they may see and not perceive; and hearing, they may hear and not understand<sup>k</sup>. And He spake the Word unto them as They were able to hear it, but without a Parable spake he not unto Them<sup>l</sup>.*" And when He sent forth his Disciples to preach the Kingdom of Heaven, He bids them, wherever They come, *to inquire who is worthy<sup>m</sup>.* Sometimes he seems

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<sup>h</sup> Quod in universum de omnibus sapientiæ præceptis dici solebat apud Hebræos, id Christus suæ sapientiæ præceptis præsertim Interioribus, applicavit. *Pole in Matth. vii. 6.*

<sup>i</sup> *Matth. xiii. 11. Mark iv. 11.*      <sup>k</sup> *Luke viii. 10.*

<sup>l</sup> *Matth. xiii. 34. Mark iv. 33, 34.*

<sup>m</sup> *Matth. x. 11.*

seems to speak exceeding plain, especially to CHAP.  
our present Understanding; as when he told I.  
the People, "*there is nothing from with-*  
"*out a Man that entring into Him can*  
"*defile Him, but the things which come*  
"*out of Him;*" and yet he uses Words of  
Ambiguity, and cries out, "*If any Man have*  
"*Ears to hear, let him hear:*" for he well  
knew, They were so used to legal Cleansings  
and external Ceremonies, that They could  
not understand such Doctrine, or would not  
bear it; nay, his very Disciples were ignorant  
of the Sense of it, and therefore, *when He*  
*was entered into the House from the Peo-*  
*ple,* they ask'd him what He meant by it,  
which after a sharp Reproof He farther ex-  
plain'd to Them<sup>n</sup>. So when he spake of  
his Kingdom, Sufferings, Death, Resurrec-  
tion, &c. sometimes They desir'd great  
Places under Him<sup>o</sup>, sometimes They rebuk'd  
Him<sup>p</sup>. But upon the whole it is evident They  
did not understand Him as we do now,  
"*for these things were hid from them, nei-*  
"*ther knew They the things which were*  
"*spoken*<sup>q</sup>." And it is no great wonder;

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for

<sup>n</sup> Mark vii. 16, 17.

<sup>o</sup> Matth. xx. 20. Mark x. 35.

<sup>p</sup> Matth. xvi. 22.

<sup>q</sup> Luke xviii. 34.

CHAP. for They all along, as well as the *Jews*, expected a powerful Deliverer, a mighty and victorious Prince, and a temporal Kingdom<sup>r</sup>.  
 I. And as Dr. *Clark* says, They understood none of those Prophecies that related to his Humiliation, Suffering and Death<sup>t</sup>. When Christ spake of his Body, and called it a Temple, neither the *Jews* nor his Disciples understood him, but thought he spake of the great Temple of *Jerusalem*, which was 46 Years in building<sup>u</sup>; and He did not think proper to undeceive them. In these and many other Instances, we may observe, that he not only used the internal and external Doctrine with regard to the Multitude, but many times for wise Reasons to his Disciples in particular; thus in *John* xvi. 12. he tells them, *I have yet many things to say, but you cannot bear them now*. Again, when his Disciples ask'd him after his Resurrection, *If he would at that time restore again the Kingdom to Israel*, by which They plainly meant a temporal Kingdom; He never offered to set them right, but put them off with a very ambiguous Answer, telling them,  
 it

<sup>r</sup> 3 Tillotf. 236, 283. Sykes Eff. on the Christ. Rel. 45.

<sup>u</sup> 5 Cl. Post. Sermon. 191, 282.

<sup>t</sup> John ii. 20.



*it is not for you to know the Times and the Seasons* <sup>CHAP.</sup> <sup>I.</sup> By which, if They understood

any thing, it must be, that he would restore the Kingdom, which They then spoke of, when He thought proper. Again, when *Peter* ask'd *Jesus* what *John* should do? He answered, *If I will that He tarry till I come, what is that to Thee?* But the Disciples could by no means unriddle this dark Saying <sup>w</sup>, but seem'd to understand it of his going somewhere and returning again in a short time, as he more than once intimated he would do, and as They and the Apostles for some time expected literally. Another Instance we have of this in *Mark* xiii. where four of his Disciples came to him very privately in the Mount of *Olives*: upon which *Burnet* tells us, " The Fathers  
" say, that many things in Scripture must be  
" taken with some allowance, tho' they seem  
" harsh and contrary to the naked Truth:  
" thus when Christ says He did not know  
" when the Day of Judgment was to be;  
" this must be construed with some latitude,  
" for, as *St. Cyril* says, He makes use of  
" some Freedom or Dispensation in saying

D 3

" He

<sup>u</sup> *Aets* i. 7.

<sup>w</sup> *John* xxi. 22.

CHAP. "He did not know that Hour, when in

I. "reality He was not ignorant of it<sup>x</sup>." And  
 that Christ made use of the internal and external Doctrine not only in his Words and Principles, but in his Life and Practice, we have the Testimony of Dr. *Prideaux*, who tells us, "That Christ joined, in a mean, "jejune, and empty Form of Prayer every "Sabbath-Day<sup>y</sup>." And Bp. *Tillotson* says, "He lived and died in the Communion of "a Church guilty of great Corruptions both "in Principles and Practice<sup>z</sup>." That the Apostles, &c. made use of the double Doctrine, is manifest from many places in their Writings, particularly in the Revelations; but I shall only instance in a Passage or two of St. *Paul*, who tells the *Corinthians*, "that He spoke Wisdom among them that "are Perfect<sup>a</sup>;" that is, to the worthy or to those

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<sup>x</sup> Secundum doctrinam Patrum multa in sacris literis dicta aut facta sunt κατ' οἰκονομίαν vel οἰκονομικῶς ut loqui amant—ita cum Christus ait, se ignorare diem Judicii, id dictum aiunt οἰκονομικῶς. Dispensatione quadam utitur Christus (inquit Cyrillus) nescire se dicens horam Judicii, cum revera non ignoret, &c. *Arch. Phil.* 464.

<sup>y</sup> 1 *Prid.* 375, 378. *Edit. Lond.* 1718.

<sup>z</sup> 3 *Till.* 233.

<sup>a</sup> 1 *Cor.* ii. 6.

those who were capable of receiving it. And CHAP.  
 a little after he tells them, " He was forced I.  
 " to treat them as Babes and feed them  
 " *with Milk and not with Meat*, which, he  
 " says, *They were not able to bear*<sup>b</sup>." And  
 we read that He circumcised *Timothy* to  
 please the *Jews*, tho' to others who could  
 receive it he preach'd and wrote against Cir-  
 cumcision: Thus, as He himself says, "*He*  
 "*became all things to all Men, to the*  
 "*Jews he became a Jew, and to them*  
 "*without Law as without Law, and to*  
 "*the weak he became weak*<sup>c</sup>."

IT would be needless and impertinent,  
 and perhaps might be thought a very great  
 Presumption in me to attempt to justify the  
 first Christians, and much more so Christ  
 and his Apostles, or to give any reason for  
 their Conduct in this respect: I rather there-  
 fore make use of their approved and unques-  
 tion'd Authority to vindicate the Practice of  
 our Philosophers, who being fallible, unin-  
 spired and antiquated old Gentlemen, and  
 not having half so much credit with Chri-  
 stians now, as They had formerly among  
 D 4 their

<sup>b</sup> 1 Cor. iii. 1, 2.

<sup>c</sup> 1 Cor. ix. 20.



CHAP. their own Disciples and Followers; the

I. Reader will excuse me if I tempt Him to  
 bestow a little more of his time in their favour. It is very true that, both by their Preaching and Example, the Philosophers often outwardly seem'd to encourage the establish'd Ceremonies and religious Customs of their Country. They ordinarily spoke of the Gods to the common People, both as to their Number and Actions, in the Language of the Poets, that is, as They themselves did; They offered Sacrifices and join'd with them in their Temples; They sometimes talk'd of the *Elysian* Fields, of *Cerberus*, burning Streams and all the Motives of corporeal Pleasures and Punishments, as They found their Auditors dispos'd. This was their usual and open Doctrine; but to Those who were able to bear it, and often publickly, speaking as tho' They spoke it not, They preach'd the Doctrine of one supreme God, the Father and Maker of all Things; Simple, Immutable, and Eternal, &c. that this God was pleas'd with Purity of Heart, Uprightness and Integrity of Mind; that pompous Ceremonies and costly Sacrifices would not appease his Anger, or stand the mistaken Offender in any stead: that  
 Those

Those who were commonly call'd Gods were CHAP.  
only various Manifestations of one Divine I.  
Almighty Power; or separate Existences, all  
made by, and dependent on the Supreme :  
but that the Gods and Idols of the Vulgar  
were Vanity and Nothing, or only Men  
deify'd, fabulous and political. That future  
Rewards and Punishments were not properly  
corporeal ; that the Stories of fine Meadows,  
shady Walks, Vultures, Racks, and Rivers  
of Fire, were all Nonsense, if taken in a lit-  
eral Sense, the idle Dreams and fond Inven-  
tion of the Poets, and what in later times  
were scarce believed even by the most vulgar  
Capacities. Now there is nothing in these  
Doctrines themselves which could any wise  
induce the Philosophers to make Secrets of  
them; and that They often did so, must arise  
from the Circumstances of other Things,  
which obliged them to it. Thus like care-  
ful and good Physicians they let in that  
Light gradually, which the weak Eyes of  
their Patients were unable to support in its  
unclouded Brightness. It is one thing not  
to believe a particular Point at all, and to tell  
others that They must and ought to believe  
it; and a quite different to suffer People to  
go on in their wrong Notions concerning  
that

CHAP. that Point, while we our selves believe it  
 I. according to the Truth: thus in the present  
 Question of future Rewards and Punish-  
 ments; the Philosophers firmly believed  
 (as will more fully appear) that the Virtuous  
 and the Upright should be rewarded, and the  
 Wicked punish'd according to their deserts;  
 but the common People having generally  
 no Notion of Pleasure or Pain, but what  
 affected the bodily Senses; the Philosophers  
 were sometimes forced to make use of the  
 Inventions of the Poets, or such Arguments  
 as They were able to receive, to incourage  
 and keep Them in Virtue and Obedience;  
 and at other times, when Circumstances  
 would permit, They warily preach'd against  
 such gross Ideas: that is, They sometimes  
 spoke according to vulgar Apprehensions,  
 and sometimes according to the real Truth  
 of Things. *Montaign* approves of this  
 Conduct where he says, " Some things the  
 " Ancients have writ for the Benefit of pub-  
 " lick Society, as their Religions, and for  
 " that Consideration it was but reasonable  
 " that They should not examine publick  
 " Opinions to the quick, that They might  
 " not disturb the common Obedience to the  
 " Laws



“Laws and Customs of their Country<sup>d</sup>.” CHAP.

I.

And indeed to disturb the publick Peace, to break the Laws and fruitlessly to expose ourselves to manifest Danger for the sake of propagating our Religion, seems to carry a Contradiction in itself, and would need no Confutation, if the mistaken Principles and Practice of a few Zealots did not influence some Persons to think otherwise; but with a very little Attention we may perceive, that to obey the Laws, to maintain the Peace of Society, and to preserve our own Lives, is as truly Religion, as any other practical Part of it whatsoever; and as to the Article of Fear, which in such Instances should more properly be call'd Prudence, the Philosophers are abundantly justify'd to the wiser sort of Christians from the Example of Christ Himself, who frequently withdrew and hid Himself from the Peoples Resentment when He had spoke a little too freely to them; and at last when the *Jews took Counsel to put Him to death, he walked no more openly among them, but retired towards the Wilderness and remain'd there with his Disciples*<sup>e</sup>; who we find, according to his

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<sup>d</sup> 2 Mont. 270. Lond. 1711.

<sup>e</sup> John xi. 53.

CHAP. his Instructions and Advice frequently fol-

I. lowed his Example. And to speak freely in  
 this matter, says ABp. *Tillotson*, “ I cannot  
 “ think that any pretence of Conscience  
 “ warrants a Man, to affront the establish’d  
 “ Religion of a Nation, tho’ it be false, and  
 “ openly to draw Men off from the Profes-  
 “ sion of it in contempt of the Magistrate,  
 “ and the Law—not but that every one  
 “ hath a right to publish and propagate the  
 “ true Religion and to declare it against a  
 “ false one; but there is no Obligation up-  
 “ on any Man to attempt this to no purpose;  
 “ and when without a Miracle it can have  
 “ no other effect but the loss of his own  
 “ Life<sup>f</sup>.” And the learned Dr. *King*, late  
 ABp. of *Dublin*, speaking of Persons who  
 take all the Descriptions of God literally,  
 “ as that He is a mighty King who sits in  
 “ Heaven and has the Earth for his Footstool,  
 “ &c.” goes a great deal farther, and says,  
 “ That He is to be look’d upon as very offi-  
 “ cious and impertinent, that will raise Ob-  
 “ jections against such Representations, and  
 “ put them in the Heads of plain, honest  
 “ People, who by the force of such com-  
 “ mon

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<sup>f</sup> 1 *Till.* 248.

“ mon Knowledge, practise the substantial CHAP.

“ and real Duties of Religion.—And He I.

“ who makes them unnecessarily, is by no

“ means to be excus'd, because they often

“ occasion disturbance to weak People<sup>s</sup>.”

And this single Consideration of the Vulgar's

not being able to bear the direct Rays of

Truth, is sufficient to justify the Conduct of

Those, who endeavour to lead them on in

Shadows and Resemblances. But it is very

unreasonable and unjust from hence to con-

clude, that They who do so have no Belief

of their own, or that They think all Reli-

gion whatever the Invention of designing

Men, or the Imposition of Magistrates.

*Cicero* the *Roman* Philosopher assures us of

the contrary, and says, “ They who affirm,

“ that all Belief of the immortal Gods

“ was invented by wise Men for the sake

“ of the Common-wealth, (that Those whom

“ Reason could not, Superstition might

“ lead to their Duty,) overturn the very

“ Foundation of all Religion<sup>n</sup>.” And Bishop

*Leng*

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<sup>s</sup> *Serm. on Predest.* 16, 17.

<sup>n</sup> Quid? Ii qui dixerunt totam de Diis immortalibus  
opinionem fictam esse ab hominibus sapientibus rei-  
publicæ



CHAP. *Leng* gives the same Testimony of the *Greek*

I. Philosophers; “ They might be weary, says  
 “ he, of those poetical Fictions, which had  
 “ been brought into the Religion of their  
 “ Fore-fathers, yet They had no Suspicion,  
 “ that the Principles upon which Religion  
 “ it self was founded had been an human  
 “ Invention; and much less can They be  
 “ suspected of coming in for any share of  
 “ such Invention <sup>i</sup>.” That the Philosophers  
 were generally very sound in the true Prin-  
 ciples and Foundation of Religion, that  
 They believed the Being and Attributes of  
 God, and the Necessity either of Virtue and  
 Innocence or of Repentance and Amendment  
 to be accepted of Him, might be proved by  
 innumerable Testimonies; but the present  
 Question being only concerning future Re-  
 wards and Punishments, I hope what I have  
 already said, and what I shall farther lay be-  
 fore him in the following Pages, will be fully  
 sufficient to satisfy the Reader of their cer-  
 tain Belief of this Point, and to prove that  
 their Faith, as to the Substantials of Religion,  
 was

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publicæ causa, ut quos Ratio non posset, eos ad offi-  
 cium Religio duceret, nonne omnem Religionem fun-  
 ditus sustulerunt? 1 *Nat. Deor.* 42.

<sup>i</sup> *Leng Boyle's Lect.* 146.

was not built on the same Bottom as the pre-CHAP.  
vailing Opinions of their Country-Men: I.  
so that notwithstanding their double Doc-  
trine, and the Necessity They were under of  
indulging the common People in their No-  
tions, they had still some fix'd ones of their  
own, purer and better grounded; and that  
their internal and external Doctrine did not  
relate to contradictory Points as, God, and  
no God; a future State, and no future State,  
&c. but to different Manners, Modes and  
Circumstances of believing the same Thing.

I come now to Mr. *Warburton's* second  
Argument against the Philosophers believing  
a future State; which is, that They had some  
fundamental Principles of Philosophy alto-  
gether inconsistent with the Doctrine of  
future Rewards and Punishments, *p. 390.*  
which Principles he makes to be two. First,  
that God could neither be angry nor hurt any  
one. Secondly, that the Soul was a discerp-  
ed Part of the Whole, and that this Whole  
was God, into whom it was again to be re-  
solved, *p. 403.* From the first, That God  
could neither be angry, nor hurt any one,  
he draws a Conclusion, That They could be-  
lieve no future State of, &c. which He in-  
deavours to support by a Passage in *Tully,*  
the

CHAP. the true Sense of which, when considered,

I. will not, as I apprehend, answer his purpose.  
 The Philosopher is here condemning Those who attempt to separate their own private Interest, Profit or Prospect of Happiness from that which is honest or honourable in it self; “ for, says he, They pervert the very  
 “ Order and Constitution of Nature. Per-  
 “ vertunt Homines ea, quæ sunt fundamenta  
 “ Naturæ cum utilitatem ab Honestate se-  
 “ jungunt;” and then brings a noble Instance of the contrary Practice in *Regulus*, who would by no means injure his Country or break his Oath, tho’ he knew the Observance of it would be his Ruin. But, continues he, some one might object and say, that *Regulus* need be under no apprehension from the Breach of his Oath of his being punish’d by the Gods, since it is a well-known Saying among Philosophers, That God cannot be angry. *Tully*, in answer to the Objection, says, “ that this might be a reason not  
 “ only against *Regulus*, but against all Oaths  
 “ whatsoever; for, says he, in swearing, it is  
 “ not the Fear of Punishment, but the Efficacy  
 “ and Importance of it, which is to be regard-  
 “ ed; for an Oath is a religious Affirmation  
 “ made in the Presence of God, and as such  
 “ ought



“ought to be solemnly observed. To conclude CHAP.  
“then, it is not the Anger of the Gods which I.  
“is nothing [in the present Case] but Justice  
“and good Faith which is [immediately] to  
“be respected<sup>k</sup>.” Upon the whole of this  
Authority I think it appears, that the Objector  
rightly cited an Opinion of the Philosophers,  
but mistaking the true Meaning, drew a wrong  
Conclusion from it; *Tully* not troubling  
himself to confute or set him right, goes  
on with his purpose, and proves the intrinsic  
Sacredness and Obligation of an Oath, with-  
out regarding the Circumstances of Hope  
or Fear: and this Notion of *Tully*’s is very  
agreeable to another known Doctrine of the  
Philosophers, which was, that Virtue is to be  
practised, tho’ not observed either by Gods  
or Men; and this He himself asserts not long  
before, “That we ought not to be guilty  
“ of

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<sup>k</sup> Hæc quidem Ratio non magis contra Regulam,  
quam contra omne jusjurandum valet; sed in jureju-  
rando non qui metus, sed quæ vis fit, debet intelligi:  
est enim jusjurandum affirmatio religiosa; quòd autem  
affirmatè, quasi Deo teste, promiseris, id tenendum  
est. Jam enim non ad iram Deorum, quæ nulla est;  
sed ad Justitiam & ad Fidem pertinet. *Cic. 3. de Off.*  
29.

CHAP. " of Covetousness, Injustice, Lust or Intem-

I. " perance, tho' we could conceal these Vices

" both from Gods and Men <sup>1</sup>." And these Sentiments are the same as that which a late learned Divine says of our Duty in general: " That the eternal and necessary Differences of Things cause our Duty, and lay an Obligation upon us to act in such a manner, even separate from the Consideration of these Rules being the positive Will or Command of God; and also antecedent to any Respect or Regard, Expectation or Apprehension of any particular and personal Advantage or Disadvantage, Reward or Punishment, either present or future <sup>m</sup>." But to show that the Ancients did not draw the same Conclusion from this Opinion of the Philosophers as the Objector in *Tully* or Mr. *Warburton*; it appears in many Places that They believed the Gods actually punish'd this very Crime, and that Men incurr'd their Anger and Displeasure

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<sup>1</sup> Si omnes Deos Hominesque celare possimus, nihil tamen avarè, nihil injustè, nihil libidinosè, nihil incontinenter esse faciendum. 3 *Off.* 8.

<sup>m</sup> *Clark's Attrib.* 174. *Lond.* 1728. And page 218, where he quotes several Authorities to this purpose.

pleasure by committing it. In this the CHAP.

brave *Lacedæmonian* comforted Himself, I.  
when *Tissaphernes* had broke his Oath to  
Him: “ that He would thereby lose the Cre-  
“ dit of his Fellow-Creatures and make Him-  
“ self obnoxious to the Anger of the Gods.”

And *Xenophon* in the same manner com-  
forts Himself and his Army in these Words—

“ Aiebam modo multas ac præclaras spes  
“ salutis se nobis ostendere, primum enim  
“ sacramenta Diis Testibus concepta, rata  
“ habuimus; quum Hostes pejerando, tum  
“ foederum, tum jurisjurandi religionem  
“ omnem violarint; quæ quum ita sint,  
“ consentaneum est hostibus nostris Deos  
“ infensos esse, nobis præsidio, possunt  
“ autem Dii, tum ex magnis subito parvos  
“ facere, tum Parvos etiam si periculis jac-  
“ tantur, facile conservare, quum volunt.”

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And

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“ Multum in eo consequi se dicebat, quòd *Tissa-  
phernes* perjurio suo, & Homines suis rebus abalienaret  
& Deos sibi iratos redderet, &c. *Corn. Nep. in Agésil.*  
Or, as *Xenophon* tells it, Magnam se *Tissapherni* gratiam  
habere quod pejerando Deos sibi quidem infestos, Græ-  
cis vero socios & auxiliares reddidisset. *Xen* 498. B.  
*Ed. Paris* 1625.

“ *Xen.* 301. B.



CHAP. And that Mr. *Warburton's* Distinction be-

I. { between the Anger of Dæmons, and that of the supreme Being, may have no place here, it may be necessary to show by a Passage or two, that as to the Effects, the same is asserted of the supreme God. *Hesiod* tells us, “ He who speaks the Truth in publick will  
“ be rewarded by all-seeing *Jove* ; but he  
“ who forswears himself, is irreparably lost,  
“ and his Posterity shall come to nothing,  
“ but the Generation of the Just shall flourish<sup>p</sup>.” And *Phocylides*, “ Forswear not  
“ thyself, either inadvertently or knowingly,  
“ for the immortal God hateth a false Oath<sup>q</sup>.” And *Plato* says, “ God will execute Vengeance  
“ on Him, who, slighting the awful Majesty  
“ of his divine Power, shall at any time for-  
“ swear

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<sup>p</sup> *Si quis velit justa in publico dicere,  
Ei quidem opes largitur latè videns Jupiter ;  
Qui vero testimoniis volens perjurium jurando  
Mentietur, in jus delinquens, immedicabiliter læsus est ;  
Ejus vero obscurior Posteritas postea relicta est :  
Viri autem Justi generatio in posteris erit præstantior.*

<sup>i</sup> *Hesiod. 278.*

<sup>q</sup> *Nec pejeraveris, neque inscienter neque sponte,  
Falsum juramentum odit Deus Immortalis.*

*Phocyl. 14. in Po. Min.*

“swear himself<sup>r</sup>.” And others have spoke CHAP.  
to the same purpose<sup>f</sup>.

I.



THE next Authority Mr. Warburton brings to strengthen his Conclusion, is from *Lactantius*, which He calls an illustrious Instance ; but on Reading, it turns out so low and insipid, that it is not worth considering. He says himself that *Lactantius* knew but little of Christianity, that he fell into many Errors, that his Treatise was obscure, that He maintain'd in God, as in Man, the Passions of Love and Hatred, and strongly contended that God had an human Form: upon the whole, all that appears from this

E 3

illustrious

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<sup>r</sup> Deus Illum odio prosequitur, qui sacro-sancta Divini Numinis autoritate neglecta falsum Juramentum dicit. 2 *Plat.* 917. a.

<sup>f</sup> Jupiter Saturnius in Excelsis sedens, in æthere habitans, Ipse incutiet nigramentem Ægida omnibus, ob hanc fraudem iratus. 4 *Iliad.* 167.

Non enim Mendacibus Pater Jupiter erat auxiliator, sed qui præter scœdera damno affecerunt, horum certe corpora Vultures vorabunt. 4 *Iliad.* 235.

*Ab Miser & si quis primò perjuris celat,*

*Sera tamen tacitis pœna venit pedibus ;*

*In Patrem dilata ruunt perjuris Patris,*

*Et pœnam meritò Filius ore luit.*

Steph. Sent. 133. ex Tibull. & Claud.

CHAP. illustrious Instance is, that *Lactantius* grossly mistook this fine Sentiment of the Philosophers, and in combating with it, fell into a Puddle of foul Absurdities.

BUT to clear this matter more fully, it may now be proper to consider the Principle itself, which, as Mr. *Warburton* says, greatly embarrass'd Antiquity; because the Ancients, says he, could not distinguish between human Passions and the divine Attributes of Justice and Goodness, *p.* 393. But I hope to make it appear, that the Ancients were not at all embarrass'd, and that they distinguish'd in this particular just in the same manner as we do now. We find that when we attempt to think or speak of God, as he really is in his own Nature, we are absolutely lost, and sink into Wonder and Amazement, He being infinitely above all Thought, much less can our Words reach Him, and therefore Negatives best suit us; but when we consider his moral Attributes, we must conceive them (however superior) to be of the same Nature as the moral Qualities of rational Creatures; and this Distinction will immediately account for the seeming Contradiction which must frequently appear in  
all



all our Discourse concerning Him. Thus tho' CHAP.  
we say, he is above or beyond all Thought, I.

we acknowledge at the same time that we ought every day to think of Him. His Ways are unsearchable and not as our Ways; and yet we must be Just as he is Just; Perfect as he is Perfect. So in the present Question it is certainly a very just and noble Thought, and worthy of the Philosophers to assert, that God could neither be angry or hurt any one; but the Christian Reader, who is so very conversant with such like Expressions in Scripture, and his own Books of Divinity, will never conclude from hence, that God will not punish the Wicked either in this Life or the next; we believe that *God is not Man that He should repent*<sup>t</sup>. And yet how frequently is He in the same Scripture said to repent? &c. We believe, as the first Article of our Church expresses it, that God hath neither Body, Parts, or Passions; but it might justly be thought impertinent to set down all the Texts in which God is said to have Hands, and Feet, and Eyes, or to be angry and to have his Wrath burn like Fire, &c. But that the Reader may see how right-

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ly

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<sup>t</sup> Numb. xxiii. 19.

CHAP. ly the Philosophers could distinguish between human Passions and the divine Attributes, I shall now lay before him some Passages, in which it is said that God is not subject to Passion, or that He is void of Anger and can hurt none; and others where He is said to be angry and to punish Sinners for their Crimes, by which every one may the better judge, whether the Antients were not exactly of the same Opinion as Himself, and did not speak as Christians now do, sometimes with regard to the inefable and absolute Rectitude of an infinitely perfect Being, and sometimes with respect to the relation He bears to us his finite and imperfect Creatures. And first, I readily agree with Mr. *Warburton*, that it was the Opinion of all the Philosophers, that God could not be angry or hurt any one; and besides this Authority in *Cicero*, *Solon* says, “Such is the Nature of God’s Wrath, that He is not stirr’d up to Anger as mortal Men are.” And *Plato*, “that we must always attribute such things to God as are suitable to his Nature; and this is surely

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\* Talis est vindicta Jovis, neque ob quodlibet, ut Mortalis Homo, est citus in Iram. *Solon* 25. *Po. Min.*

“surely suitable, that God is absolutely CHAP.  
“good, and therefore He cannot injure I.  
“or hurt any one.” Agreeable to what  
he says elsewhere, “that the divine Nature  
“is far remote from either Pleasure or Sor-  
“row.” *Seneca* says, “there are some  
“things which cannot be hurtful, and which  
“have no Powers but those of Beneficence  
“and Goodness, such are the immortal  
“Gods, who are neither able nor willing  
“to afflict any one; for their Nature is  
“mild and calm, as far from injuring o-  
“thers, as themselves.” Again, “The  
“Gods cannot do wickedly, and it denotes  
“as great Weakness to do Injury ourselves,  
“as to receive it from others.” And in

2

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“*Constanter attribuenda sunt consentanea Dei Na-  
turæ, consentaneum est sane, Deum revera esse Bo-  
num, ideoque quod neque noxium est, neque nocet.*

2 *Plat.* 379. B.

“*Divinitas longe abest a voluptate & tristitia.* 3  
*Plat.* 315 B.

“*Quædam sunt quæ nocere non possunt, nullam-  
que vim nisi beneficam & salutarem habent, ut Di  
immortales, qui nec volunt obesse nec possunt; Natura  
enim Illis mitis & placida est, tam longe remota ab  
aliena injuria, quam a sua.* *Sen. 2. de Ira* 27.

“*Deos malos non esse; tam imbecillum est quod  
nocet, quam cui nocetur.* *Sen. Ep.* 75.



CHAP. a parallel place he tells us, “ that Man is

L. “ mistaken, who supposes the Gods can  
 “ hurt any one, for They neither can do  
 “ wrong or suffer it, both which betoken  
 “ Frailty <sup>a</sup>.” But *Seneca* immediately after  
 says, “ that the Gods do exact Punishment,  
 “ and chastise some for their Good <sup>b</sup>.”  
 Therefore *Seneca* must either contradict  
 himself or speak of the same Beings in dif-  
 ferent Respects; and indeed these two last  
 Passages of *Seneca*, one of which is quoted  
 by Mr. *W.* to prove that the Gods can hurt  
 none, seem to have no reference to their  
 just Anger against Sinners, but to such Hurt  
 or Injury as arises from Wrong or Injustice,  
 like that which *Plato* says, *Malum inter*  
*Deos locum habere minimè putandum est—*  
*Deus nequaquam Injustus est, sed quantum*  
*fieri potest Justissimus* <sup>c</sup>. But that They are  
 angry, as *Seneca* in this same place says, so  
 as to punish the Wicked for their Crimes,  
 might

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<sup>a</sup> Errat si quis putat Deos nocere velle, non pos-  
 sunt; nec accipere injuriam queunt, nec facere: lædere  
 enim lædique conjunctum est.

<sup>b</sup> Ceterum castigant quosdam & coercent & irro-  
 gant poenas, & aliquando specie boni puniunt. *Sen.*  
*Ep.* 95.

<sup>c</sup> 1 *Plat.* 176.

might be proved by a multitude of Testimo- CHAP.  
nies, of which three or four may be suffi- I.  
cient. “ He who is puffed up with Pride,

“ says *Plato*, and boasts himself in the  
“ multitude of his Riches and Honours, &c.

“ This Man is forsaken of God, and after

“ a time shall undergo no small Punishment

“ from his divine Justice<sup>d</sup>.” In another

place He says, “ It can by no means be al-

“ lowed that the Gods can be either cor-

“ rupted, appeas’d or reconciled by the Gifts

“ or Oblations of wicked Men<sup>e</sup>.” *Cicero*

says, “ that a Man by his Wickedness be-

“ comes an Enemy, and hated of God<sup>f</sup>.”

And a little farther we are told, “ Wise

“ Men well knew it was impossible, but

“ that Vice and Wickedness should be odi-

“ ous in the sight of the Gods, and that They

“ would separate Sinners far from their Pre-

“ sence.”

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<sup>d</sup> Qui superbia elatus est, qui pecuniarum, hono-  
rumve confidentia tumet, &c. Ille profecto a Deo  
deferitur—& post longum tempus divinæ Illi Justitiæ,  
non leves dat pœnas. 2 *Plat.* 716.

<sup>e</sup> Profligatorum Hominum muneribus corruptos con-  
ciliari, sedarique posse, neque cuiquam sane conceden-  
dum est. 2 *Plat.* 905. D.

<sup>f</sup> Homo vitæ iniquitate Deo iniquus atque invisus  
evaserit. *Cic. de Consol.*

CHAP. "fence<sup>s</sup>." But we need not question the

I. Philosophers when the Poets say the same<sup>h</sup>.  
 By all which it manifestly appears, that when the Ancients said God could not be angry, &c. They meant that He could not be subject to any Emotion or Passions as inferior Creatures are: and when They asserted that He was angry, &c. They meant only that it was necessary from his Attribute of Justice to believe, that He would execute Vengeance on the Wicked and the Transgressor, just in the same manner as to the Effects

\* Intellexerunt enim Sapientes, fieri non posse, quin nequitiam sceleraque averterentur Dii, quique ea in vita exercuerunt eos a seipsis longissimè sejungant, *Cic. de Cons.*

<sup>h</sup> Sequitur superbos ultor a tergo Deus. *Senec. Herc. fur.* 385.

Modestos vero Dii amant & oderunt malos. *Sophoc. Ajax* 132.

Jupiter superbæ linguæ jactantiam valde odit, & eos cernens magno impetu accedentes eum aureo crepitu & superbia, vibrato stravit fulmine. *Soph. Antig.* 131.

Jupiter viris iratus sævit, qui in foro perversa edunt judicia, justitiamque expellunt, Deos nihil verentes. *Hæm.* 16: II. 386.

Jupiter Ipsos ulciscatur, supplicumque vindex, qui & alios Homines inspicit & plectit, quicumque peccat. *Hæm.* 13. *Odyss.* 213.



Effects and Consequence of it, as if He was CHAP. I.  
really moved by Anger like his frail Vicege-

rents here on Earth. And again, when They speak of Demons being angry in opposition to Gods being so, They acknowledge, that They are actually moved and irritated by that Passion as mortal Men may be. And this is fully justified by that Passage quoted by Mr. *Warburton* from *Apuleius*<sup>i</sup>. And likewise by another in *Plato*, where he says,  
“ That Demons have a wonderful Affection  
“ for the virtuous and the upright Man, but  
“ are carried out into an extreme Hatred  
“ against the Wicked, for They are subject  
“ to all the Motions of Joy and Sorrow,  
“ Pleasure and Pain, as we our selves are;  
“ but God, who by the necessary Rectitude  
“ of his Nature is in possession of the most  
“ perfect and consummate Reason, rests  
“ free from these Affections and Passions in  
“ the compleat Injoyment of Wisdom and  
“ Knowledge<sup>k</sup>.” From all which, I think

it

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<sup>i</sup> *Apul.* 683.

<sup>k</sup> *Honestos quidem bonosque Homines mirifico amore complectantur, Improbos vehementi odio prosequantur; in eos enim Dæmones nostrarum affectionum, id est, voluptatis & doloris, motus cadunt: sed*  
*Deus*

CHAP. it is clear, what the Heathens understood,

I. when They said that God could not be angry, and likewise what They meant, when They so often affirm'd, that He was angry, *viz.* exactly the same as we do now. But not to let this Matter rest wholly upon Conclusions, tho' never so well grounded, I shall farther show what Construction they put upon such Expressions, by one who has wrote a whole Chapter upon this Question:

“ In what Sense can the Gods, who are im-  
 “ mutable, be said to be either angry or ap-  
 “ peas'd? In which He tells us that God can-  
 “ not, properly speaking, be said to rejoice,  
 “ for then He must sometime be affected  
 “ with Sorrow, nor to be angry, since An-  
 “ ger is a Motion of the Mind, nor to be  
 “ pleas'd with Gifts, for that would be to be  
 “ overcome with Pleasures, &c. But while  
 “ we are good, we are united to the Gods  
 “ by Similitude, and when wicked, separat-  
 “ ed for our unlikeness: not that They are  
 “ really angry, but that our Offences hin-  
 “ der the Light of their Goodness from  
 “ shining

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Deus qui divinæ fortis perfectam cumulatamque ratio-  
 nem penes se habet, a doloribus voluptatibusque immu-  
 nis, sapientia & cognitione omnino perfruitur. 2 *Plat.*  
 985. a.

“ shining upon us; wherefore it is the same CHAP.

“ thing to say, God hateth or is angry with I.

“ Sinners, as to say, that the Sun is hid

“ from the Eyes of Those who are blind<sup>1</sup>.”

And now I may venture to affirm, that no one can reasonably imagine, this Opinion of the Philosophers, *that God cannot be angry, &c.* could be any the least Obstacle to their believing a future State of Rewards and Punishments; and we may very well conclude in this particular, as Dr. *Barrow* has in general, “ that the Philosophers only  
“ by reflecting upon their own Minds, and  
“ observing in them what was most lovely  
“ and excellent, most pure and streight,  
“ have fallen upon and conspired in No-  
“ tions concerning God very suitable to  
“ those

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<sup>1</sup> Dicendum est Deum omnino non lætari; namque quod lætatur, & mœrore afficitur: neque irasci; irasci enim motus animi; neque mulceri muneribus; id enim esset delectationibus vinci.—Nos vero dum sumus Boni, propter similitudinem Diis conjungimur; dum Mali, propter dissimilitudinem, separamur; & dum ex virtute vivimus, Diis adhæremus; dum vitiiis inquinamur, nobis Illos hostes comparamus; non quòd Illi irascantur, sed quòd Delicta Deos impediunt, ne Nobis illuceant, & Dæmonibus Tortoribus dedunt.—Quare idem erit dicere, Deum malos averfari & solem Oculis privatis abscondi. *Sallust. 14. in Opusc. Myth.*



CHAP. "those which we believe taught us by Re-  
 I. "velation, tho' contrary to the Prejudices  
 ~~~~~ "of Education and to popular Conceits<sup>m</sup>."

I now come to the next Principle, which Mr. *Warburton* lays down as repugnant to the Belief of a future State, &c. which is, "That the generality of the Philosophers held the Soul to be a discerp'd Part of a Whole, and this Whole was God into whom it was again to be resolved." But here he begins, as in other places, to express his Fears that the Reader will suspect (as I am apt to think he will) these kind of Phrases are highly figurative Expressions, and not to be measur'd by the severe Standard of metaphysical Propriety; and therefore He desires the Reader to take notice of another Consequence from this Principle, which is, that the Soul was eternal, *à parte antè*, as well as *à parte post*; and this, as He says, was universally held by Antiquity, tho' he attempts to bring but one Authority to prove it, which He says is above exception, and therefore I shall transcribe it out of his own Book, as He quotes it from *Cudworth*, that the
 Reader

Reader may the better judge of its Validity. CHAP.

“ It is a thing very well known (says the
“ great *Cudworth*) that according to the
“ Sense of Philosophers, these two things
“ were always included together, in that
“ one Opinion of the Soul’s Immortality,
“ namely its Præ-existence as well as its
“ Post-existence, neither was there ever any
“ of the Ancients before Christianity, that
“ held the Soul’s future Permanency after
“ Death, who did not likewise assert its
“ Præ-existence; They clearly perceiving, that
“ if it was once granted, that the Soul was
“ generated, it could never be proved but
“ that it might also be corrupted: and
“ therefore the Assertors of the Soul’s Im-
“ mortality commonly began here; first
“ to prove its Præ-existence, &c.” Now I
readily agree, that what *Cudworth* says of
the Philosophers is true, but deny that
what Mr. *Warburton* quotes him for, can
any ways be proved from thence; which is,
that the Philosophers held the Soul to be
eternal *à parte antè*, as well as *à parte post*;
and indeed there is not one Word which
either expresses, or with any tolerable Pro-
priety,

ⁿ *Divine Legat.* 405.

CHAP. priety, implies any such Doctrine. They held,
 I. says *Cudworth*, the Soul's Præ-existence, or
 that it was in Being before the Body; but it
 will immediately occur to the Reader, that if
 it præ-existed only one Day, or one Hour,
 before it was infus'd into the Body, it really
 præ-existed as much, tho' not so long, as if
 it had been from Eternity. And the whole
 Design of *Cudworth* is to show, that the An-
 cients held the Soul to be immortal, for this
 reason among others, that it was not pro-
 pagated with the Body, and therefore could
 not be corrupted with it, but was a distinct
 Substance from it, for that it præ-existed or
 was made before it, as He proves from a Pas-
 sage of *Aristotle*°. Therefore the Doctrine
 of Præ-existence does not in the least prove
 the Soul to be eternal *à parte antè*; much
 less that it was discerp'd or torn from God
 in a literal Sense. And as to this part of the
 Objection, if I may be allowed to argue in
 the same way as Mr. *W.* the Ancients could
 not strictly believe this Doctrine, because it
 is greatly inconsistent with another well-
 known Opinion among Them, *That Souls*
were link'd to Bodies for a Punishment, or
sent

° *Cudw. Intel. Syst.* 38.

sent down as into a State of Tryal. Now to CHAP.

suppose in the gross Sense that Pieces or Parts
of the ever-perfect and supreme God were
so served, is what no one will imagine the
Philosophers capable of. And we may ob-
serve, that some of his Authorities to prove
this are exceedingly strain'd, and, as Himself
acknowledges more than once, are otherwise
understood by learned Men. And because
the Philosophers speaking of the Soul often
call it *the Image of God, Divine and Im-*
mortal, &c. He would lead the Reader
from such Expressions unwarily to imagine,
that it was literally a Part of God, eternal *à*
parte antè, the same as the Soul of the
World, &c. But I hope to make the con-
trary appear by some plain Testimonies of
Antiquity: and the first I shall produce is
one Mr. *W.* himself has helped me to^p,
and is from *Stobæus*; where *Speusippus*,
one of *Plato's* Followers, says, " that the
" Mind was neither the same with the One
" or the Good, but had a peculiar Nature
" of its own." This Mr. *W.* owns expressly
contradicts what He asserted of *Plato's* hold-
ing the Soul to be a part of God; " but,

I.

F 2

" he

CHAP. " He says, that *Stobæus*, and the learned
 I. " *Stanley*, were both mistaken in thinking
 { " *Speusippus* spoke of the human Mind,
 " whereas, says he, it relates to the third
 " Person in the Trinity." Now supposing
 we take Mr. *Warburton's* Judgment before
 that of *Stobæus* or *Stanley*; we may still
 fairly conclude, that if even the third Per-
 son in the Trinity was not the same as God,
 but had a peculiar Nature of his own, much
 less was the Soul of Man the same, but that
 it had a distinct Nature likewise. As to the
 Passage which He quotes from *M. Anto-*
ninus, it is nothing more, than an Exhor-
 tation to consider what will become of the
 Soul when it is disunited or separated from
 the Body : and tho' Mr. *W.* makes him to
 speak of its being resolved into the *Anima*
Mundi; yet he owns at the same time that
 neither *Gataker* in his Notes, or *Casaubon*,
 had any Notion that the Doctrine of Refu-
 sion was here alluded to^a. The next Au-
 thority I shall produce is from *Plotinus*,
 who tells us, " That tho' the Soul is from
 " God, and therefore necessarily loves Him,
 " yet it is a different Existence from Him.—
 " And

^a *Divine Legat.* 415.

“ And that the Soul in its natural and proper CHAP.
 “ State loves God earnestly, desiring to be I.
 “ united to Him with the purest Affection of
 “ the most ardent Lovers^r.” And *Ficinus*
 in his Comment on this Author says, “ that
 “ when *Plotinus* asserts our Soul to be the
 “ Sister of that of the World and of heaven-
 “ ly Spirits, we must not understand this
 “ of the intellectual or rational Soul, for
 “ that this is neither a Part or Product of
 “ either of Them^f.” And in another place
 largely cautioning us not to imagine that the
 Philosopher confounds the rational Soul
 with that of the Universe; he concludes,
 “ that when the Soul is separated from the
 “ Body, then it must be made perfect in its
 “ individual or proper Substance; wherefore
 “ let no Man fancy, that particular Souls
 F 3 “ are

^r Quoniam aliud animus est quam Deus, & tamen est ex Illo, necessario amat Illum. Animus ergo in naturali habitu constitutus amat Deum, Deo commiseri desiderans quasi pulchram virginitatem honesto affectans amore. *Plotin.* 768. *Edit. Bas.* 1580.

^f Ubi ait animam nostram esse sororem Animæ Mundi atque cœlestium animarum, memento, Animam Intellectualem neque esse partem, neque prolem, mundanæ Animæ, cœlestiumve Animarum. *Ficin. Com. in Plot.* 199.

CHAP. "are confounded or swallowed up in One^t."

I. We see therefore that the rational or human Soul is not to be lost or absorb'd in that of the Universe or the Whole; but that which is so, we may learn from *Plotinus* himself, where speaking of the vegetative Soul he says, "when it is separated from Plants or
" Animals, it spreads as it were and is extended into the Life of the Universe,
" which has indeed Parts distinguish'd from
" one another, but is upon the whole one
" with it self^u." Of this Soul it is of which *Plutarch* manifestly speaks, where he says, that *Pythagoras* and *Plato* held the Soul to be immortal, for that launching out into the Soul of the Universe, it return'd to its Parent and Original. That this must be intended of the vegetative Soul, is plain from his mentioning two other Souls from the same Authorities, immediately after, in

a

^t Cùm vero summopere a corpore separetur in Obitu, tunc sane necesse est, propriam hujus Animæ substantiam esse perfectam; unde fingere liceat Nemini, mentes singulas in Unam quandoque confundi, subitoque disperdi. *Ficin. Com. in Plot.* 366.

^u Est igitur in Universo tanquam vita quædam ingens quasi producta in longitudinem habentem deinceps distinctas quidem inter se partes, universam tamen interea sibi-ipsi continuam. *Plot.* 495.

a quite different Light. “*Pythagoras* and CHAP.
 “*Plato*, says he, hold that the rational I.
 “Soul is immortal, for that this Soul is not
 “God, but the Workmanship of the eternal
 “God; and it is the irrational Soul which is
 “mortal and corruptible.” So that unless
 we can suppose *Plutarch* intended to make
Pythagoras and *Plato* contradict Them-
 selves, we must conclude their Opinions in
 this Passage to be, that the vegetative Soul
 was diffus’d into the Life of the Universe;
 that the sensitive or irrational Soul was
 mortal and corruptible; and that the ra-
 tional Soul was a distinct Existence from,
 and made by God. But this last part is not
 at all taken notice of by Mr. *Warburton*,
 tho’ in the very same Paragraph with the
 first, which He quotes, *p.* 411. And that this
 was *Plato’s* Opinion concerning the human
 Rational Soul I shall farther prove both from
 Himself and some of his Followers. In one
 place He says, “We have spoke most truly

F 4

“ in

* *Pythagoras & Plato interitus expertem animam; cum enim exit pervenire in cognatam sibi Animam Mundi.—Pythagoras & Plato ratione præditam partem non interire esse Animam, quippe non Deum, sed Opificium Æterni Dei. Brutam verò esse obnoxiam Interitui. Plut. 4. Plac. Phil. 7.*

CHAP. " in asserting that the Soul was made before
 I. " the Body, and the Body in the second
 " place and after the Soul, for as much as
 " the governing part ought in point of
 " Time to be created before that which is
 " govern'd *." In another place, God, (af-
 ter having made the Angels) is introduced as
 delivering them Materials to form Man and
 other Animals, and as speaking to them in
 this manner; " Go to then, turn your-
 " selves to the Formation of Animals accord-
 " ing to the Laws of Nature, and imitate
 " that efficacious Power, which I my self
 " used in your Production; and since They
 " will be created, as it were, Fellow-Citi-
 " zens with yourselves, They shall be esteem'd
 " of divine Extract, and shall have Dominion
 " over all other Creatures y." I am sure the
 Reader

* Verissime & perfectissime diximus, Animam ante corpus factam fuisse; corpus autem secundum & post animam natum, & quidem consentanea ratione, quandoquidem subjectum Imperante posteriori tempore creari oportebat. 2 *Plat.* 896. B. 980. E.

y Agedum convertite vos ex Naturæ legibus ad Animalium procreationem, & vim meam, quam in vestro ortu adhibui, imitamini. Quatenus vero tales creantur, ut Deorum immortalium quasi Gentiles esse debeant, divini generis appellentur, teneantque omnium animantium principatum. 3 *Plat.* 41. C.

Reader cannot pass over this Passage without CHAP. thinking of that in *Genesis*, where God says, I.

Let Us make Man in our Image, after our Likeness, and let them have Dominion over all the Earth. And again, *Plato* much to the same purpose says, “ that after God “ had form’d the World, He allotted the hu- “ man Soul to be dispos’d of by Nature, as “ his Vicegerent, &c^z.” And *Serranus* in his Notes on this Philosopher says, “ that “ the Substance of the Doctrine in *Timæus* “ is, that God the Maker of all Things re- “ served to Himself the Creation of the hu- “ man Soul, but committed the Creation “ of the Body to his inferiour Ministers^a.” Agreeable to these Sentiments, *Apuleius*, a Platonist, says, “ that since God was the “ Author and Maker of the World, there- “ fore it is of an eternal Nature, but the “ Soul in particular of all other Animals is “ incor-

^z Jam vero post Mundi constitutionem, mortalium animantium generationem molitus est Deus ut ad imaginem illam perfectus esset.—Humanam igitur animam distribuebat, Naturæ alteratrici hoc tributo ministerio. 3 *Plat.* 99. D.

^a Quæ omnia sunt conferenda cum doctrina *Timæi*, cujus summa est, Deum Opificem animi humani creandi auctoritatem sibi reservasse, corporum creandorum potestatem dedisse Diis illis genitis (i. e.) Causis secundis. *Serr. in 2 Plat.* 984.

CHAP. " incorporeal, not to perish when separated
 I. " from the Body, and is the most ancient of
 " all Things, that were made or fashioned ^{b.}
 And *Plutarch* in vindicating *Plato* from
 one who had mistaken his Sense, where He
 spake of the Eternity of the Soul, says,
 " His Meaning is not, that the Soul is abso-
 " lutely and strictly eternal, but that God
 " compos'd the Soul superiour to the Body
 " both in Seniority and Power ; and thus
 " She took the divine Beginning of an eter-
 " nal and wise Life, being made the best of
 " Things, that were made by the everlast-
 " ing and most excellent of intelligible Be-
 " ings. Here then, continues *Plutarch*, He
 " concludes God to be the most excellent of
 " sempiternal Beings, and the Soul to be
 " the most excellent of all created Things ;
 " by which palpable Distinction and Anti-
 " thesis he quite takes away the eternal and
 " uncreated Nature of the Soul. What other
 " or better Explanation can any one have of
 " these Things, than what He himself has
 " given

^b Sed quòd ei (mundo) nascendi causam Deus præ-
 stitit, ideo immortalì perseverantiâ est semper futurus.
 Animam vero animantium omnium non corpoream
 esse nec sane perituram, cum corpore fuerit absoluta,
 omniumque gignentium esse seniore. *Apul.* 579.

“ given to Those who can receive it ^c ?” By CHAP.
these Authorities it appears plainly, that the I.
Philosophers denied the Soul to be, in a
literal Sense, a part of God, or as such eter-
nal *à parte antè*, but they held it was created
in time, and a perfectly distinct Substance
from Him. Therefore after all this Mr.
Warburton need not any longer admire why
the great *Cudworth* should say, “ All those
“ Pagan Philosophers who asserted the In-
“ corporeity of Souls, must of necessity sup-
“ pose them not to have been made out of
“ præ-existing Matter, but by God out of
“ nothing^d.” It is very true that some few
Expressions now and then to be found in the
Writings of the Philosophers, as that the
Soul

^c Deus autem & ortu & virtute priorem animam
Corpore tanquam Dominam condidit, & rursus cum
dixisset, Ipsam in seipsa conversantem vitæ perennis &
sapientis initium divinum fecisse; Anima, inquit, Ra-
tionis & harmoniæ particeps, a præstantissimo Intelli-
gibilium semperque manentium Ipsa rerum natarum
præstantissima facta. Hic Deum rerum sempiternarum
præstantissimum, Animam rerum factarum optimam
dicens, manifestissimo discrimine & oppositione usus,
æternam & non ortam naturam Animæ ademit. Quo-
modo ergo hæc melius explicabuntur, quam ea ratione,
quam accipere volentibus Ipse tradit. 2 *Plut.* 1016. B.

^d *Divine Legat.* 415.

CHAP. Soul is a part of God, comes from God, is

I. { discerped from Him, is a Ray of the Divinity, is one with God, &c. if taken in a strict literal Sense, might in some measure answer Mr. *Warburton's* Purpose; but when the literal Sense is plainly absurd, and the contrary maintain'd by a multitude of clear Expressions, we of course understand it figuratively. Thus when we are said to be the Breath of God's Nostrils, we no more literally and really imagine ourselves to be so, than that we are Sheep, when we call ourselves the Sheep of his Pasture: and the learned Dr. *Moor* says, that these Expressions of the Philosophers are but metaphorical Phrases^e, for which Mr. *W.* says, he could but smile at Him; but he must smile at the great *Dacier* too, who in his Notes on those Words of *Horace*, *Divinae particulam auræ*, takes notice of these strong Expressions of *Cicero*, *Seneca*, &c. as to the same purpose; and then says, "that the Heathens
" borrow'd this noble Sentiment from the
" sacred Writings; and immediately quotes
" a parallel Thought out of *Genesis*, that
" God

^e *Div. Leg.* 415. in Not.

“ God formed Man out of the Dust, and CHAP.

“ breath’d into Him the Breath of Life, I.

“ and Man became a living Soul^f.” Who

ever reads St. *Augustin*’s Meditations, *Tho.*

à Kempis, *Norris*’s Discourses, and other

Christian Divines, especially the Mysticks,

will meet with a multitude of Expressions

full as strong as these of the Philosophers;

and *Cudworth* tells us, *Origen*, and some

other Christian Writers suppos’d God to be

in some sense the Soul of the World, and

then quotes a long Passage to prove this; but

says He, *Origen* only says that He was *quasi*

Anima, as it were, the Soul of the World^g.

A great Mathematician, in his Reflexions on

Mr. *Flamsted*’s Astronomy, speaking of the

Glories of the other World, concludes in

this manner; “ How shall I fall prostrate

“ and adoring ! my Body swallowed up in

“ the Immensity of Matter, my Mind in

“ the Infinitude of his divine Perfections^h.”

And

^f 2 *Hor.* 2 *Sat.* *Not.* 79.

^g *Cudw.* 560.

^h The Reader I believe will be pleas’d with the whole Sentence as follows. “ Perhaps it will be my

“ Happiness to compare the World, with the fair

“ Exemplar of it in the divine Mind; perhaps to

“ view the original Plan of these wise Designs that

“ have

CHAP. And this is no more than what *Solomon* says,

I. *that the Dust shall return to the Earth, and the Spirit unto God who gave it*ⁱ. The literal understanding of which must be, that the Spirit shall be absorb'd and lost in God as the Body was in the Dust. *Pole* upon this place quotes a "great many Authorities" as parallel to it, as *Corpus in terram, spiritus in æthera migrat. Liber animus ad Originem suam revolat, &c.* out of *Euripides, Julian, Seneca, Plutarch, Arian*, and others; and then concludes that "He mention'd these Authorities to show how absurdly the Atheists charge *Solomon* with not believing a future State; whereas such a foolish and brutal Opinion, says He, shock'd even the Heathens." But what Argument is this, if the Soul has not a distinct Existence from God? or if it is swallowed up in Him, as these and such like Expressions literally and strictly taken import?

Therefore

" have been executing in a long Succession of Ages.
 " Thus employed in finding out his Works, and contemplating their Author, how shall I fall prostrate
 " and adoring! my Body swallowed up in the Immensity of Matter, my Mind in the Infinitude of
 " his divine Perfections." 3 *Repub. Lett.* 51.

ⁱ *Eccles.* xii. 7.

Therefore *Pole* certainly understood these CHAP. Sayings of *Solomon*, and the Philosophers in I. a figurative Sense. What stronger Metaphor can we find in this way, than that which Christ himself makes use of, where “ He “ prays that Christians may be One with “ God ?” In what manner? why, “ *even “ as we are One, as Thou Father art “ in me, and I in Thee^k.*” But this Christians can never understand literally and strictly, without Blasphemy. From all which we may conclude, that notwithstanding some highly figurative Expressions made use of by the Philosophers; They might very consistently believe a future State of Rewards and Punishments; and considering their frequent and open Professions of this Belief, and their Endeavours to instruct others in it, as They were capable, or had Ears to hear, we may be morally assured that They were no Impostors or Hypocrites, but that They actually and sincerely did believe it. Therefore Mr. *Warburton* instead of saying, “ That “ notwithstanding all the Philosophers “ preach’d and taught concerning a future “ State; They could not, and did not believe “ it

^k *Joh. xvii, 21, 22.*

CHAP. " it, because They held Doctrines inconsis-

I. " tent with such Belief¹;" might, if he had
 pleas'd, much more agreeable to the Truth of
 Things, have concluded thus; That since
 there are innumerable plain and express Testi-
 monies in the Writings of the Philosophers
 in relation to a future Retribution, we may
 fairly rest satisfied, (if there was no other Ar-
 gument

¹ The same general Argument against the Philosophers believing a future State, &c. is urged by Dr. *Campbell* in a Book lately published; but the misfortune for both these Gentlemen is, that They do not agree in their particular Instances of those Doctrines which they alledge as inconsistent with such Belief. Those of Dr. *Campbell* are, that *the Soul is material, and results from certain Dispositions of Matter*; That *it is nothing but a Portion of Air, which disperses and is no more, &c.*

The whole Design of this Author, as He professes, is to prove that, by Reason and the Light of Nature, no Man can arrive at any right Notions of God and his Attributes, or a future State, &c. And from thence He would shew the Necessity of Revelation; whereas ABp *Tillotson*, and other eminent Divines tell us, that Revelation necessarily supposes right Notions of God and his Attributes; but Dr. *Campbell* by the Help of the Words (foreign Instruction) which He uses throughout his Book, either with the word (Revelation) or instead of it, leaves so large a Field to evade any Exceptions, that He need not fear Bishop *Tillotson*, or any one else.

gument to strengthen it) that They faithfully believed it Themselves, notwithstanding two or three Doctrines which seem to be inconsistent with such Belief; and that therefore those Doctrines ought, and well may (as appears from the very Terms they are couch'd in) be taken in a figurative and metaphorical Sense.

CHAP.
I.
~~~~~

BUT besides the express Testimony of the Philosophers concerning a future State of Rewards and Punishments, They have delivered many things concerning a general Conflagration and Renovation of Things, the Excellency of the Soul, the necessity of our Care of it, and of its being immaterial and incorporeal, of keeping our Thoughts pure, of pleasing God, of our being strictly virtuous and upright, tho' unobserv'd, &c. All which have some Tendency to the Belief of the same Doctrine, and are of such a Nature, as that They cannot possibly be thought to be advanced or propagated only with a View to temporal Interest, or the immediate Concerns of this present Life; and if we consider that Air of Simplicity and Sincerity, and solemn Awfulness with which They frequently speak of this Subject; we

G cannot



CHAP. cannot easily suppose that only worldly Po-

I. licy was all along at the bottom of their  
 ~~~~~ Hearts: I shall only mention one Instance  
 of this from *Cicero*, where, after several Con-
 siderations drawn from a future State, he
 says, “ In the midst of these Reflexions Old
 “ Age sits light upon me, and is so far from
 “ being a Burden, that it is both agreeable
 “ and pleasant, but if I should be mistaken
 “ in my Belief of the Soul’s Immortality, it
 “ is a willing Mistake, nor while I live will
 “ I suffer any Man to deprive me of this de-
 “ lightful Hope^m.” I say, when a Man talks
 in this manner, it is hardly possible not to
 imagine him in earnest. But I shall now
 leave the Reader to his own farther Obser-
 vations on the Authorities themselves, and
 am more afraid He will think such Numbers
 of them tedious and unnecessary, than that
 He will not fully be convinced by them of
 the point in question; tho’ considering the
 Importance of the Doctrine, and Excellency
 of

^m His mihi rebus, levis est senectus, nec solum
 non molesta, sed etiam jucunda; quod si in hoc erro,
 Animos Hominum immortales esse credam, libenter
 erro: nec mihi hunc errorem quo delector, dum vivo,
 extorqueri volo. *Cic. de Senect.* 23.

of the Sentiments, I am almost persuaded CHAP.
He may receive the same pleasure in reading I.
them as I did my self ; but if it should hap-
pen otherwise, I hope He will impute the
fault to Those who unnecessarily gave occa-
sion for this Trouble.





C H A P. II.

*The Opinions of the Philosophers
concerning a future State.*

HAVING before shewn, that there is not the least Inconsistency, between any Doctrines held by the Philosophers, and their Belief of future Rewards and Punishments; I shall in the next place lay before the Reader such Authorities as I have met with, which in their own Words plainly express their Belief of such a State hereafter; and These I apprehend to be so clear and full, that it seems wholly needless to intersperse any Observations of my own, or to point out the Conclusions which may so easily be drawn from them. But I must here do so much Justice to Mr. *Warburton*, as to acknowledge the Point he denies is, “ That the Philosophers only did not believe future Rewards “ and Punishments,” whereas He allows all others did believe them: therefore those
very

very few of the following Passages as are taken from Authors, which were not Philosophers, are no Argument against that Gentleman, except to Those, who may possibly think as I do, That if the common Herd of Mankind could discern and believe the Fitness, Justice and Equity of a future Retribution, much more readily would Philosophers and wise Men see and believe it. But no Reasoning can be so satisfactory as to hear what They say Themselves: And the first that speaks is *Plato*, who assures us, “ When Death overtakes a Man, that which is mortal in him dies, but his immortal Part remains untouch’d, and escapes free from Corruption; if then the Soul be immortal, it ought to be our chiefest care, not only during this short Period of our Existence, but for its endless Duration hereafter; and great indeed and eminent is the Danger of neglecting it; for if Death should be the Dissolution of the whole Man, it might be thought an advantage to profligate Persons, that, together with their Existence, they should be freed from the Pollutions and Consequences of their Sins: but now as it is beyond dispute, that the Soul itself is immortal, there is no way to escape, no Hope

G 3 “ left,

CHAP. "left, no Refuge to be expected, but in
 II. "Wisdom and Goodness^a."

"THOSE who have continued firm in a
 "singularly virtuous and religious Life, These
 "are They who are freed from their earthly
 "Tabernacles, and loosed from the Bands of
 "their Imprisonment: These are They, who
 "being made perfect thro' Wisdom, spend
 "the rest of their time without the Incum-
 "brance of Body, and are ever moving into
 "more delightful Habitations, which I have
 "neither Tongue, nor Opportunity suffici-
 "ently to describe^b." "THOSE

^a Quum Mors ad hominem accedit, id quod in ipso mortalis est moritur; quod immortale, saluum & omnis corruptionis expers, discedit; si igitur immortalis sit animus, non tantum de Illo curam esse gerendam hujus vitæ temporis ratione, sed universi etiam, quod post hanc vitam reliquum est, & grave quidem nunc videatur esse periculum, si quis ipsum animum neglexerit: nam si Mors est universi separatio, pro lucro profligatis hominibus deputandum est, quum mortui essent, ut una quidem cum corpore, & cum ipso quoque animo, suâ etiam improbitate liberarentur: nunc vero quandoque perspicuum est Ipsum immortalem esse animum, nulla profectò alia est ipsi animo malorum fuga, nullaque alia salus, quam ut optimus & sapientissimus existet. 1 Plat. 107. c.

^b Quos vero constiterit singulari quadam atque eximia ratione vitam instituisse, hi sunt qui terrenis illis locis

“ THOSE who are polluted with many CHAP.
 “ and repeated Acts of Injustice and Wick- II.
 “ edness, and have never repented and turn’d
 “ from their evil Courses, &c. Others re-
 “ ceive Benefit by their Example, while They
 “ behold them suffering most dreadful, most
 “ exquisite, and everlasting Torments, as a
 “ Punishment for their past Sins.”

IN another place after setting forth the
 great Happiness, and Advantages which the
 Righteous have over the Wicked, even in this
 World; he says, “ But all These either for
 “ Number or Weight are even as nothing
 “ compared to those which await each of them
 “ after this Life is ended.” “ How-

locis liberantur atque solvuntur, tanquam carceribus;
 Illi nimirum sunt, qui a Philosophia legitimè expurgati
 sine corporibus omnino reliquam vitam vivunt, & in
 alias etiam pulchriores habitationes perveniunt, quas
 neque facile est explicare, neque tempus idoneum est.
 1 Plat. 114. b.

c Ex Illis autem qui extremæ cujusdam injustitiæ
 sceleribus contaminati fuerint, illisque adeo injustis fa-
 cinoribus insanabiles extiterint, &c.—Alii hos videntes
 utilitatem percipiunt; quum videlicet Illos conspican-
 tur propter sua peccata, & maximas & horrendissimas,
 & infinito labore cumulas & quidem sempiternas pœ-
 nas pati, &c. 1 Plat. 525. c.

d Verum hæc omnia nihil plane sunt & numero &
 magnitudine, si cum iis comparentur, quæ utrunque

CHAP.

II.

“HOWEVER Death is not the last thing to
 “ be expected, but rather those Punishments
 “ which are believed to be the Portion of a-
 “ bandon'd Sinners in the next World, which
 “ tho' They are never so credibly attested,
 “ yet do not prove sufficient to deter the
 “ Reprobate from their wicked Courses.”

IN the Conclusion of his Answer to that
 Objection against Providence, drawn from
 the Prosperity of the Wicked in this World,
 he says, “That the Souls of Men hereafter shall
 “ be distributed and placed according to their
 “ several Characters and Habits which They
 “ have acquired or contracted here below;
 “ that such as have acted perversly, and grown
 “ from bad to worse, shall have their Portion
 “ with Sinners like themselves, but that the
 “ Good and Virtuous shall be received into the
 “ Company of Those, whose Examples They
 “ have endeavour'd to follow; each being re-
 “ warded

hominum genus post hanc vitam manent, &c. 2 *Plat.*
 614, 621.

“Mors autem non est sane ultimum, sed extremum
 magis obtinent locum supplicia illa, quæ profligatis
 hominibus destinata dicuntur; & tamen licet verissimè
 narrentur, desperatorum tamen hominum animos ne-
 queunt à sceleribus revocare. 2 *Plat.* 881. a.

warded according to their Deeds; that no CHAP.
Prayers or Intreaties can then avail any Man, II.
or exempt him from this irrevocable Doom;
that no one is so inconsiderable as to be
hid from it; no one so great and powerful
as to be able to stand against it. The same
Justice you may conclude will be executed
on all Those whose wicked and fraudulent
Practices had raised them to great Riches
and Power here on Earth; whose glaring
Outside made you imagine they were placed
on the highest Pinnacle of Happiness;
whose Splendour and Appearance tempted
you to charge Providence with the Neglect
of human Affairs, not knowing or considering
what would be the final Issue and
the End of these Men, or in what manner
their several Appointments might contribute
to the Good of the Whole^f.

“IN

^f Anima vero quæ vel majore virtute ornata est, vel majore vitio contaminata, quoniam propria voluntate, assiduaque consuetudine vehementius permutata, divinæ virtuti adhæsit fortius, & similis ei cui adhærebat facta est; in locum meliorem & sanctiorem commigrat; quum autem contrario modo affecta est, in contrarium locum proficiscitur, &c. ac proinde agat & patiatur quæ similibus facere convenit. Neque vero

Tu

CHAP.

II. “ IN very truth the Soul of every one of
 “ us is immortal, and will pass into an-
 “ other World, where it must give an Ac-
 “ count of its Conduct in this, as we learn
 “ from the establish’d Religion of our Coun-
 “ try, and therefore Death may be met with
 “ Constancy and Resolution by a good
 “ Man, but with fear and trembling by
 “ the Wicked, since after his Departure
 “ hence, no more Advice or Assistance
 “ is ever to be expected; for as much as
 “ while he lived on Earth, all his Friends and
 “ Relations, as became them, contributed
 “ their best Indeavours to keep him in the
 “ Paths of Virtue and Religion, that when he
 “ died

Tu unquam neque quisquam alius adeo precibus va-
 lere apud Deos arbitretur, ut se ab hoc judicio eximat,
 hocque Deorum tribunal declinet. Non si ita parvus
 sis ut in terræ profunditatem irrepere possis; nec si
 tam sublimis fias, ut pennis elevatis in cœlum voles,
 sed convenientes, meritasque pœnas expendes. Eadem
 etiam tibi de Illis ratio sit, quos per nefaria scelera, ex
 humilibus in magnos & insignes viros evasisse conspica-
 tus, eos è miseria in magnam felicitatem conscendisse
 putas; deinde in Ipsorum actionibus, veluti in speculo
 vidisse te existimasti omnium Deorum negligentiam,
 quum videlicet ignorares ecquem finem exitumque
 essent consequuturi, quatenus tandem universo con-
 ducat. 2 *Plat.* 905.

“ died he might escape the Punishment which CHAP.
“ awaits the Unrighteous and the Wicked^g.” II.

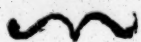
“ FOR it can never be that Mankind (a ve-
“ ry few excepted) can be quite easy and hap-
“ py so long as They continue in this mortal
“ Life; but great and pleasant is our Hope,
“ that after we depart hence we shall be blef-
“ sed with the full and compleat Injoyment
“ of all those Things, for the sake of which,
“ while we lived, we used our utmost Dili-
“ gence to reform and regulate our Lives,
“ and for which purpose we laboured with
“ all our might, that when we died we might
“ obtain this happy End: nor is this any
“ new-fangled Doctrine, but what All, both
“ *Greeks* and *Barbarians* in a manner ac-
“ knowledge^h.” “ THE

^g Ac revera unumquemque Nostrum animum im-
mortalem esse, eumque ad Deos alios proficisci rationem
vitæ redditurum, quemadmodum Lex Patriæ docet;
Mortem viro bono præsentis animo adeundam; Improbo
contra, trepido & anxio, Ipsi nimirum mortuo non
maxima auxilia adjumenta que relinqui, pro eo quod
dum esset superstes, consentaneum erat, ut omnes cog-
nati atque consanguinei auxilium conferrent, ut quam
justissimè & religiosissimè viveret, & mortuus eas pœ-
nas effugeret, quæ sceleratos manent. 2 *Plat.* 959. b.

^h Fieri non potest ut Nostrum quisquam, (paucissi-
mis quibusdam exceptis) felix beatusque existat, quam-
diu

CHAP.

II.



“ THE wise Man first greatly admires the
 “ Fabrick of this World, and then is infla-
 “ med with a Desire of understanding all those
 “ things which mortal Nature is capable of;
 “ and thus having past a good and happy Life
 “ here, he promises himself, when he de-
 “ parts hence, that he shall be received into
 “ the Habitations prepared for the Virtuous,
 “ where being truly initiated, and Himself
 “ made one in the possession of that one
 “ only Wisdom, he shall spend all the rest of
 “ his Life in the Contemplation of every
 “ thing that is beautiful ⁱ.”

“ BOTH

diu quidem in hac mortali vita versamur ; præclara
 tamen spes est futurum ut postquam ex hac vita deces-
 serimus ea omnia abunde consequamur, quorum gratia
 dum viveremus vitam optimè instituire summo studio
 cupiebamus, in eamque rem omni contentione incum-
 bebamus, ut vitâ functi felicem hujusmodi finem adi-
 pisceremur, nec exquisitum quicquam abstrusumque
 dico, sed quod omnes Græci & Barbari modo quodam
 cognoscimus. 2 *Plat.* 973. c.

ⁱ Hunc (Mundum) vir felix primum maximè ad-
 miratur, deinde cupiditate ardet ea discendi, quæcun-
 que a naturâ mortali percipi possunt ; sic optimè & fe-
 licissimè se victurum ratus, & ubi ex hac mortali vitâ
 decesserit, ad locum Virtuti convenientem se perven-
 turum ; atque ita verè initiatus, & Ipse unus, unam
 reverâ sapientiam consequutus, reliquum universæ suæ
 vitæ tempus in rerum omnium pulcherrimarum con-
 templatione traducit. 2 *Plat.* 986. c.

“ BOTH in jest and in earnest, and all man-
“ ner of ways I affirm, that the wise Man
“ when he gives way to Necessity, and departs
“ out of this Life, having finish'd his appoint-
“ ed Course, then being freed from Body, he
“ shall be no more incumber'd with the vari-
“ ous Organs of Sense, but live in the Injoy-
“ ment of one uniform State or Condition,
“ and instead of being distracted, and as it
“ were divided within Himself by different
“ Passions and Inclinations, as he was in this
“ Life; in that to come, he shall be one with
“ Himself, happy, most wise, and full of all
“ Felicity: whatever Place then is destin'd for
“ the Blessed, whether call'd the Continent
“ or an Island, they are sure to be for ever
“ happy: and whocver, (whether ingaged in
“ the Administration of publick Affairs, or
“ in the Management of private Concerns)
“ shall take care to conduct his Life by the
“ Rules of Wisdom, Piety and Virtue, He
“ may be well assured that the same Happi-
“ ness, by the never-ceasing Providence and
“ Bounty of God, shall be the common Lot
“ and Portion of all good Men^k.

“ THE

^k Sapientem ego joco & serio, omnibus denique modis affirmo, quum Iato concedens ex hac vitâ decesserit,

CHAP.

II.

“ THE Soul, as it is of a divine, immortal
 “ and intelligent Nature, when it leaves the
 “ Body, shall be carried to some noble, pure,
 “ invisible Place, even to the good and all-wise
 “ God, whither by his gracious Favour my Soul
 “ will shortly come.—For if the Soul departs
 “ pure and undefiled, drawing none of the
 “ Pollutions of the Body along with it, &c.—
 “ being so prepared it shall go to something
 “ divine, something like it self; divine, I say,
 “ immortal and wise, whither when it comes
 “ it shall be compleatly happy, and for ever
 “ freed from Ignorance and Errour, from
 “ causeless Fears and unruly Passions, and all
 “ the Evils incident to Mortality : but if the
 “ Soul

rit, cursumque sibi destinatum absolverit, tunc nimirum corpore solutum multorum sensuum (ut nunc est) minime participem futurum, sed unius sortis felicitatem consequuturum, ac proinde pro eo quod dum in hac vita manebat variarum cupiditatum impetu distractus, multiplex erat, in eâ demum vitâ unus, felix, sapientissimus, omni beatitate cumulatus erit : quicumque tandem sit ille locus beatæ vitæ destinatus, sive quis in continenti, sive in insula beatus vivat, sempiternam semper constaturam Illi felicitatem, & sive quis in Reipublicæ administratione, sive in privata tantum & familiari cura in his institutis vitam traduxerit, firmiter tenendum est eandem felicitatem omnibus bonis viris constanti Deorum Providentia & liberalitate patere communem. 2 *Plat.* 992. b.

“ Soul leaves the Body, and departs full of CHAP.
“ Stains and Impurity, &c¹. ” II.

“ WE should always pay great regard to
“ the ancient and sacred Traditions, which
“ declare, that our Soul is immortal, and that
“ Judges shall be appointed, by whose De-
“ crees every one shall be rewarded or pu-
“ nish'd according to his deserts, as soon as
“ He quits this Body; therefore we should
“ esteem it a far less Evil to bear the greatest
“ Injuries our selves than to do them to
“ others^m. ”

HYDE

¹ Divino quidem & immortali & intelligibili simillimum esse animum; ubi vero mortuum corpus exciderit, animus inconspicabile nimirum quiddam in locum alium abit generosum, purum, inconspicabilem, revera ad bonum & providentem Deum, quo quidem si Deus voluerit statim meo eundum est animo.——

Quod si purus animus accesserit, nihil a corporis contagione secum trahens, &c. nonne sic comparatus animus ad divinum quoddam sibi simile proficiscitur? divinum inquam & immortale & sapiens; quo quum pervenerit, omnino felix evadit, ab errore, ignorantia, terroribus, feris amoribus aliisque humanis liberatus malis; quod si pollutus & impurus è corpore discedat, &c. 3 *Plat.* 80, 81.

^m Antiquis vero sacrisque sermonibus fides semper est adhibenda, qui declarant, animum nobis esse immortalem, & Judices habere quorum decretis pro merito præmia

CHAP. *HYDE* in his Religion of the ancient
 II. *Persians* tells us, “ that the *Magi* believed
 “ the Dead should be one day restored to
 “ Life and Immortality ”.

“ AND that by the Decree of the Almighty
 “ there will be a time of Retribution of Re-
 “ wards and Punishments to every Man ac-
 “ cording to his Deeds; for in the Day of
 “ Judgment he will reckon with us for our
 “ past Lives, weighing all our Actions, as in a
 “ Balance, whether they be good, or whether
 “ they be evil, and the Wicked shall go away
 “ into a State of Misery, but the Righteous
 “ into Joy and Happiness °.”

AND

præmia & supplicia maxima attribuantur, utprimùm
 quis è corpore decesserit; itaque minus malum cen-
 sendum est, pati etiam graves injurias, quam inferre.
 3 *Plat.* 335. a.

ⁿ Qui de Persarum Religione scripserunt, aiunt, Ma-
 gos censuisse mortales aliquando revicturos & sempiter-
 no ævo fruituros. *Vet. Persf.* 100. *Edit. Oxon.* 1700.

° Dei jussu ejus est cum populo die computi nu-
 merare de præmiis atque de pœnis pro peccatis suis.
 Ii enim in die Judicii cum animis numerat pro ante-
 actâ vitâ, & in bilance omnium actiones ponderat;
 omnia tam bona tam mala opera bene perpendens & pro
 meritorum aut peccatorum qualitate in distinctis locis
 præmia & pœnæ eis decernuntur. *Vet. Persf.* 245.

AND in many other places he assures us, CHAP. II.
 “ The *Persians* believe, that God shall be the
 “ Judge of all Men at the last Day, when
 “ there will be a general Resurrection, in
 “ which every Man is to receive according
 “ to his Merit, and the Just shall be happy
 “ in Life everlasting, but the Wicked shall
 “ be consign’d to endless Misery, &c^p. ”

“ *ZAMOLXIS* taught the *Getæ* the
 “ Doctrine of the Soul’s Immortality, from
 “ whom the *Thracians* and many other
 “ barbarous People instructed their Children
 “ to believe that the Soul was not subject
 “ to Corruption, but that it survived the
 “ Body, and therefore Death was not to
 “ be reckon’d as an Evil^q. ”

“ THE

^p Persæ credunt quod Deus sit Judex omnium hominum & diei Judicii, in quo futura erit omnium Resurrectio generalis, in qua quisque accepturus est secundum merita sua; inde sequetur vita æterna, quæ Beatorum erit felix, Infernalia misera, &c. *Vet. Pers.* 395. 399. 436, &c.

^q Zamolxis Getis animæ immortalitatem persuasit unde Thraces & alii multi Barbarorum liberos suos instituunt, ut credant animam interitus expertem esse, mortuisque superstitem manere, adeoque mortem iis non pertimescendum. *Jambl. Vit. Pyth.* 146. 179.

CHAP. "THE *Brachmans* teach that this pre-
 II. "sent Life may be fitly compared to that
 " of an Infant in the Womb, and that
 " Death is properly the Birth to a true and
 " happy Life, to all such who have con-
 " sidered things, as they ought; for which
 " reason they use all Diligence, to prepare
 " themselves for this Change as Men really
 " in earnest, who would rather approve
 " themselves good, than only appear so^r."

ELEAZER gives just the same account of them, where encouraging his timorous Countrymen to die bravely, among other Arguments, he thus expostulates with them:
 " What shall we say to the *Indian* Philo-
 " sophers and *Brachmans*, a wise and vir-
 " tuous People, who look upon Life only
 " as a necessary Function of Nature; not
 " that they are weary of it on account of
 " Pain or Inconvenience, but for the Love
 " of Immortality and a blessed Conversa-
 " tion,

^r Brachmanes docent hanc vitam habendam esse quasi recens conceptorum hominum statum; mortem vero partum in veram illam & felicem vitam, iis qui rectè philosophati sint, propterea eos multa exercitatione se ad mortem præparare, ut qui factis quam verbis malint se bonos demonstrare. *Strab.* 713. a.

“ tion, that shall never have an end; what CHAP.
 “ a shame will it be for us now to fall short II.
 “ of *Indians*, &c’.”

KOEMFER tells us it was a Doctrine long since received in *Japan*, “ that the
 “ Souls of Men after their Departure from
 “ their Bodies are rewarded in a Place of
 “ Happiness or Misery, according to their
 “ Behaviour in this Life; and as they differ
 “ in the Merit of their past Actions, so do
 “ likewise their Degrees of Pleasure and
 “ Happiness, that every one may be reward-
 “ ed as He deserves; however the whole
 “ Place is thoroughly fill’d with Bliss and
 “ Pleasure, that each happy Inhabitant
 “ thinks his Portion the best, and far from
 “ envying the happier State of others,
 “ wishes only for ever to enjoy his own:
 “ and as the Pleasures of the Virtuous, so
 “ likewise do the Torments of the Wicked
 “ differ in Degrees. Justice requires that
 “ every one should be punish’d according
 “ to the Nature and Number of his Crimes,
 “ and the Opportunities he had of being
 “ virtuous and good’.”

H 2

ZORO-

¹ *Joseph*. 798. Edit. Lond. 1725.

Hist. Jap. 243. 244. Lond. 1727.

CHAP. ZOROASTER held “ that there
 II. “ shall be a general Resurrection and Day
 “ of Judgment, wherein just Retribution
 “ shall be rendered to all according to their
 “ Works, after which some shall suffer in
 “ everlasting Darkness the Punishment of
 “ their evil Deeds, and others shall receive
 “ in everlasting Light the Reward due unto
 “ their good Deeds, &c. And all this the
 “ Remainder of that Sect now in *India* and
 “ *Persia*, do without any Variation, after
 “ so many Ages, still hold even to this
 “ Day.”

EMPEDOCLES taught “ that if
 “ we live holily and justly we shall be happy
 “ here, and more happy after our Departure
 “ hence, having our Happiness not neces-
 “ sarily confin’d to time, but being able
 “ to rest and fix in it to all Eternity, feast-
 “ ing with the other immortal Beings,
 “ &c.”

HERACLITUS to the same pur-
 pose said, “ My Body shall be changed to
 “ some-

“ 1 *Prid.* 215. *Lond.* 1718.

“ *Emped.* in *Cudw.* 24.

“ something else, but my Soul shall not die CHAP.
“ or perish ; but being immortal shall mount II.
“ up to Heaven, and I shall no longer con-
“ verse with Men but Gods *.”

ZALEUCUS in his Laws says, “ We
“ exhort and admonish all, whether Men
“ or Women, whether Citizens or Inmates,
“ to remember that there is a God, who
“ will infallibly punish the Wicked: and
“ that They would set before their Eyes the
“ time which will be the Period of their
“ Existence here, when They must depart
“ out of this present Life, that so They may
“ repent of their past Follies, remember
“ whom they have injured or offended, and
“ be so affected with the Notions of Justice
“ and Virtue, as They shall wish to be in
“ their latest Hour †.”

H 3

CICERO

* *Herac. in Cudw.* 378.

† Sic Nobis præceptum esto omnibus tum civibus, five viris five mulieribus & inquilinis, ut meminerimus Deum esse, & suppliciis iniquos afficere, utque ob oculos ponamus nobis tempus illud, quo erit singulorum finis, cum ex hac vitâ excedent; omnibus enim morituris venit in mentem pœnitentia; meminerunt enim quos læserint, & ita afficiuntur, ut velint omnia à se justè facta fuisse. *Sentent. ex Stob. &c.* 906 a. *Edit. Franc.* 1581.

CHAP. *CICERO* tells us all People agree in
 II. this Doctrine of a future State: “ For as
 “ Nature teaches us there are Gods, and by
 “ Reason we discover what kind of Beings
 “ they are, so by the Consent of all Nations
 “ we learn, that our Souls remain after Death;
 “ but it is Reason, which must instruct us in
 “ what Place they shall exist, and what Na-
 “ ture they shall put on ^z.”

AND we find the Opinion of a future State confirm'd in other Parts of his Works:
 “ Therefore, says he, as for many other Rea-
 “ sons the Minds of good Men seem to me
 “ to be of a divine Nature, and eternal; so
 “ more especially for that the Souls of the
 “ best and wisest have such a foreboding of
 “ Futurity, as if They regarded nothing but
 “ what was everlasting ^a.”

CALA

^z Sed ut Deos esse natura opinamur, qualesque sint ratione cognoscimus; sic permanere animos arbitramur consensu Nationum omnium; qua in sede maneant, qualesque sint, ratione discendum est. *Cic. 1. Tusc. quæst. 16.*

^a Itaque cum multis aliis de causis virorum bonorum mentes divinæ mihi atque æternæ videntur esse, tum maximè quod optimi & sapientissimi cujusque animus, ita præsentit in posterum, ut nihil nisi sempiternum spectare videatur. *Orat. pro Rabir. 10.*

“*CALANUS* the *Indian* being brought CHAP.

“ out to Execution, when he ascended the II.

“ burning Pile he said, O glorious Farewel

“ to Life! when my mortal Body being

“ consumed, my Mind shall break forth to

“ Light^b.”

“ I don’t see why I should be afraid to

“ declare to you, what I my self think of

“ Death, which I seem to have so much

“ clearer Apprehensions of, by how much

“ nearer I approach to it; I verily be-

“ lieve, that your Fathers yet live, and such

“ a Life as only deserves that Name; for

“ whilst we are shut up in these Cages of

“ Mortality, &c.—What need of many

“ Words? thus am I persuaded, and thus I

“ think, that since there is such an Activity

“ in our Minds, such a Quickness of Me-

“ mory, &c. it is not possible that a Being

“ of such a Nature, and susceptible of such

“ Powers, can be mortal. O glorious

“ Day! when freed from a World of Filth

“ and Corruption, I shall be united to

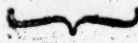
H 4

“ that

^b Ad Mortem proficiscens Calanus Indus, cùm ascenderet ad rogam ardentem, O præclarum discessum, inquit, è vitâ, cùm mortali corpore cremato in lucem animus excesserit. 1 de Div. 23.

CHAP. "that divine Council, and Assembly of

II. "Spirits! &c." And then, among other

 Authorities, he quotes *Cyrus* in *Xenophon* thus speaking to his Children a little before his Death: "I could never persuade my
 "self that our Souls should live, while they
 "remain'd in mortal Bodies, and die when
 "they departed out of them, or that the
 "Soul should then be deprived of all Sense,
 "when it got rid of a senseless Body: but
 "rather that when freed from all corporeal
 "Mixture, it should escape pure and uni-
 "form, then it should have the clearest
 "Perception."

"FOR

Non video cur quid Ipse sentiam de morte non audeam vobis discere; quod eò melius mihi cernere videor, quo ab eâ propius absum. Ego vestros Patres vivere arbitror, & eam quidem vitam, quæ est sola vita nominanda, nam dum sumus in his inclusi compagibus, &c.—quid multa? sic mihi persuasi sic sentio, cùm tanta celeritas animorum sit, tanta memoria, &c. non posse eam naturam, quæ res eas contineat, esse mortalem. O præclarum diem cùm ad illud divinum animorum concilium, cætumque proficiscar, cùmque ex hac turba & colluvione discedam.—Mihi quidem nunquam persuaderi poterit, animos dum in corporibus essent mortalibus, vivere; cum exissent ex iis, emori: nec vero tum animum esse insipientem, cùm ex insipienti corpore evasisset, sed cùm omni admixtione

“ FOR that which we call Life is as CHAP.
 “ Death, nor does the Soul ever truly II.
 “ live, till loos’d from the Bands of Flesh
 “ and Blood, it finds it self in full pos-
 “ session of Eternity ; therefore Death has
 “ been look’d upon as a Benefit by the
 “ immortal Gods bestowed on their dear-
 “ est Children.—But if we only look
 “ upon Death, as translating us to the
 “ Abodes of Those, who are gone before
 “ us ; what can be more desireable, than
 “ in the Company of such whom we have
 “ loved and esteem’d here, to enjoy ever-
 “ lasting Life hereafter ? A Life truly de-
 “ serving that Name, abounding with all
 “ Good ; overflowing with all Joy ; O wel-
 “ come Death, which opens to us the Gate
 “ of this most happy Life!—And if the
 “ Soul is active and vigorous when discharg-
 “ ed from the Imprisonment of the Body,
 “ what Life can be more happy ? what more
 “ divine ? From this Thought arises the tru-
 “ est and most compleat Spring of Joy and
 “ Delight ; for when we are satiated with
 “ that Round of Pleasure which this Life
 “ affords

mixture corporis liberatus, purus & integer esse cœ-
 pisset, tum esse sapientem. *De Senect. 21.*

CHAP. "affords us, then quitting all these earthly

II. "Incumbrances shall our Souls mount to
 "Happiness in another: for I am by no
 "means the Man who can persuade my
 "self, that the Soul dies with the Body,
 "or that so bright a Ray of the Divinity
 "can perish, or be extinguish'd, but ra-
 "ther that after waiting the appointed time,
 "it shall quicken into Immortality^d."

"NOR

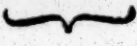
^d Nostra enim, quæ dicitur vita, Mors est, nec unquam vivit animus, nisi compage solutus corporis, liber æternitate potitur; itaque mortem in beneficii loco tributam à Diis immortalibus iis, quos maxime dilexerunt.—Sin migrationem malimus esse mortem in eas oras, quas è vita profecti incolunt; quid optabilius quam ad eos proficisci, quos mortuos vivos dilexeris, & cum iis perpetua vita perfrui. O vitam verè vitalem omnibus bonis & gaudiis circumfluentem, sed beatam etiam mortem quæ ad beatissimam vitam aditum aperiatur.—Quod si animus vigeat corpore solutus ac liber, quid jam illa vita beatius, quid divinius? ex quo maxima & verissima lætitiæ & voluptatis exoritur occasio, nam cum iis bonis, quæ afferre vita potest satiari cœperit Homo, tum ab humanis molestiis secedens in beatissimam vitam commigrabit; non enim is Ego sum, qui animum simul cum Homine interire, putem, tantumque Mentis lumen è divina natura delibatam, posse extinguui, sed potius certo tempore emenso ad immortalitatem redire. *Cic. de Consol.*

“ NOR can that Man, who lives as He
“ ought to do, be said either to forget him-
“ self or to die with reluctance; for with
“ what joy may we imagine their Soul is
“ fill’d, which being freed from corporeal
“ Nature, returns to the cœlestial Flames in
“ the eternal Mansions above, for our Souls
“ indeed are of heavenly and divine Extract;
“ and tho’ at present they are imprison’d in
“ this House of Clay, and overwhelm’d, as
“ it were, with Body and bodily Things,
“ yet, when freed from these Incumbrances,
“ they shall mount up to their native Seats:
“ then shall they live indeed, and be never
“ more subject to inordinate Desires, un-
“ satisfactory Pleasures, or anxious Cares;
“ and as Lords of Themselves, They shall
“ be solicitous for nothing, wish for no-
“ thing, but command all Things.—
“ The Soul is, as it were, the Image of God
“ himself, derived from, and sent down by
“ him, therefore if God enjoys Immortality
“ himself, why should we think he would
“ permit that which is a Part of himself to
“ become mortal? but rather by this very
“ thing display the wonderful and unpa-
“ ralleled Efficacy of the divine Power, in
“ that He is not only immortal Himself,
“ but

CHAP. " but that He can make whom He pleases
 II. " Partakers of his immortal Nature; for
 { " we find nothing in the Soul of a mixt,
 " heterogeneous or earthly Frame, nothing
 " compounded of bodily Elements, since in
 " things that are so, we never discover any
 " Traces of Memory, of Mind, or of Think-
 " ing; therefore whatever that be, which
 " wills and understands, which is alive and
 " vigorous, it is likewise heavenly and di-
 " vine, and for that Reason most certainly
 " immortal. Nor is God himself appre-
 " hended by us in any other Light, but as a
 " Mind altogether independent, freed and
 " separated from all mortal Mixtures, per-
 " ceiving all things, moving all things, and
 " having the Power of Motion eternally
 " within Himself; therefore it is more than
 " probable he has imparted the same Im-
 " mortality to our Souls, which received
 " their Origin from Him.—Therefore since
 " Man alone of all other Creatures has at-
 " tain'd to any knowledge of his Creator,
 " He shall certainly enjoy him hereafter,
 " unless by his Wickedness he renders Him-
 " self hateful to God and incapable of
 " Happiness".

" IF

^c Ille vero nec sui oblitus est, qui rectè vixit, nec iniquo animo mori potest, quanto autem gaudio exultare

“ IF when this mortal Life is ended, we CHAP.
“ shall live for ever in the Regions of the II.
“ Bless’d, 

tare credendus est illorum animus, qui corporis admistione solutus, in cœlestes ignes, sempiternasque domos revertit; profectò enim ex divina mente delibatos habemus animos, qui hac male inclusi tanquam terræ gravitate nimis pondere corporis opprimuntur; ubi autem soluti corporibus ad proprias sedes evolaverunt, tum verè vivunt, nec libidini, voluptati, dolori serviunt, sed sui compotes, nulla re anguntur, nihil requirunt, omnibus imperant.——Dei Imago quædam animus est, ex ipso Deo delibata ac profecta; quod si Deus immortalitate fruitur, cur eam partem, quam ex seipso sumsit mortalem esse velit, quin hoc ipso singularem & eximiam divinam esse vim indicandum putavit, quòd non solum Ipse immortalis sit, sed etiam quos velit, suæ Naturæ compotes & planè immortales efficiat. Nihil enim est in animis mixtum atque concretum, aut ex terra natum; nihil ne aut humidum quidem aut flabile, aut igneum; his enim in Naturis nihil est, quod vim Memoræ, Mentis, Cogitationis habeat. Ita quicquid est illud, quod sapit, quod vult, quod viget, cœleste & divinum est ob eamque rem æternum sit, necesse est. Nec vero Deus Ipse qui intelligitur a nobis alio modo intelligi potest, nisi mens soluta quædam, & libera, segregata ab omni concretionem mortali, omnia sentiens & movens, ipsaque prædita motu sempiterno, itaque eandem æternitatem animis quoque nostris, ex seipsa exortis, impertivit.——Itaque cùm Homo solus ex omni propemodum genere nactus sit aliquam notitiam Dei, nisi vitæ iniquitate
Deo

CHAP. " Bless'd, what need shall we have of Elo.
 II. " quence, where there are no Causes to
 " plead, or Judges to influence, and where
 " even the Virtues themselves shall cease and
 " become useless; for how can we want
 " Fortitude, where there will be no Labour
 " injoin'd us, no Danger to be incounter'd?
 " What occasion for Justice, where there
 " will be no Temptation to desire any thing
 " that is another's; or of Temperance,
 " where there is no disorderly Appetites
 " or unruly Passions? Even Prudence it
 " self will cease to be useful, where there
 " is no Mixture of Evil to puzzle our
 " Choice, or confound our Judgment;
 " compleatly happy therefore shall we be in
 " the Knowledge and Contemplation of
 " Nature, which is the ever-glorious Life of
 " the Gods themselves^f."

" NEITHER

Deo iniquus atque invisus evaserit, ad Deum certè evolabit. *Cic. de Consol.*

^f Si nobis, cùm ex hac vita migravimus, in Beatorum Insulis, immortale ævum degere liceret; quid opus esset Eloquentiæ, cùm judicia nulla fierent? aut ipsis etiam virtutibus? nec enim Fortitudinis indigeremus, nullo proposito labore, aut periculo: nec Justitia, cùm esset Nihil, quod oppeteretur alieni: nec Temperantiâ, quæ regeret eas, quæ nullæ essent libidines:

ne

“ NEITHER did those wise Men think CHAP.
“ that the Gate of Heaven was alike open II.
“ to All, for They believed that such as
“ were stain’d with Vice and Wickedness
“ should be thrust down into Darkness; but
“ that the Chast, the Pure, the Upright,
“ and the Undeiled, and all such who had
“ improved themselves in virtuous and useful
“ Knowledge, should ascend to Heaven, and
“ be join’d to Natures like Themselves,
“ even to the Gods above.”

SENECA, whom I shall next mention,
seems indeed in one place to speak of Death
as the Dissolution of the whole Man: “ Death,
“ says he, is the Determination and End of
“ all our Trouble, which will place us in
“ that

ne Prudentiâ quidem egeremus nullo dilectu proposito
bonorum & malorum. Unâ igitur essemus beati cog-
nitione Naturæ and Scientia, quæ sola etiam Deorum
est vita laudanda. *Cic. Frag. in August.*

¶ Nec enim omnibus Iidem illi Sapientes arbitrati
sint eundem cursum in cœlum patere; nam vitiis &
sceleribus contaminatos deprimi in tenebras; castos au-
tem, puros, integros, incorruptos, bonis etiam studiis,
atque artibus expolitos, levi quodam ac facili lapsu ad
Deos (i. e.) ad naturam sui similem, pervolare. *Cic.*
Frag. in Lactant.

CHAP. " that profound Tranquillity, in which we

II. " lay before we were born, and beyond

~~~~~ " which our Troubles cannot reach. Good

" or Evil must operate upon some Matter

" or Subject, but a Man cannot be misera-

" ble, when he is Not. He lies in eternal

" Rest; no more solicitous for Fear of Po-

" verty, or disturb'd with the Care of Riches:

" no more ruffled with Passion or affected

" with Envy, Reproach, &c." All which,

if we consider his whole Argument, seems to

be spoken only in relation to the Body and

things which affect the Senses, just as *Job*

speaks, *where he wishes he had died from*

*the Womb, for then he should have laid*

*still and been quiet, as tho' he had not*

*been born, for in Death the Wicked cease*

*from troubling and the Weary be at Rest*<sup>h</sup>.

And that this is all the Meaning of *Seneca*

in this Passage, I think is evident, first from

his mentioning only worldly Evils and Pains,

or such corporeal and bodily Punishments,

as Prisons, Flames, Rivers of Forgetfulness,

&c. which he says, are only the Sport of

Poets,

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<sup>h</sup> *Job.* cap. iii. or, as *Solomon* says, *The Dead know not any thing.* *Eccles.* ix. 5, 10.

Poets, and the Offspring of idle Fears<sup>i</sup>. CHAP.

II.

2dly, If we suppose him to mean, that the Soul was utterly extinguish'd, and to be as it was before we were born, that is, nothing: this would quite take away the Doctrine of Præ-existence as well as Post-existence, which the Philosophers are allowed to hold. Thirdly, because in some other places he frequently lays down the separate Existence and future Condition of the Soul, which I shall now proceed to show. In this very same Book of Consolation to *Marcia*, he tells her, " The Image only of your Son " is vanish'd. He himself is eternal, and " Partaker of a better State. Divested of " all foreign Incumbrances and left to Him- " self, He is mounted thither from whence " he was sent down; there eternal Rest at- " tends Him, while he visits those pure, " unclouded

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<sup>i</sup> Mors omnium dolorum & Solutio est & Finis; ultra quam mala nostra non exeunt, quæ nos in illam tranquillitatem, in qua antequam nasceremur jacuimus, reponit. Mala bonaque circa aliquam versantur materiam, non potest Miser esse, qui Nullus est; excepit filium tuum æterna Pax: non paupertatis metu, non divitiarum curâ, non libidinis stimulis incessitur, non Invidia, non conviciis, &c. *Sen. ad Marc. 19.*

CHAP. " unclouded Regions above the Grossness  
 II. " and Confusion of this lower World<sup>k</sup>."

" THERE is no reason then for you to  
 " run to the Sepulchre of your Son; for  
 " you will find nothing there but Bones  
 " and Ashes, which were to Him the worst  
 " and most troublesome Part of Himself;  
 " but that which was really Himself is gone,  
 " leaving nothing behind, but is departed  
 " whole and intire, at last he is exalted a-  
 " mong the Blessed, and received into the  
 " Assembly of Saints<sup>l</sup>.

IN his Consolation to *Polybius* he writes  
 thus: " To those who are forced to beat  
 " about in this tempestuous Sea of the  
 " World, there is no Haven but Death;  
 " envy

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<sup>k</sup> Imago duntaxat filii tui periit, Ipse quidem æternus meliorisque nunc status est, dispoliatus oneribus alienis, & sibi relictus; nititur illo unde dimissus est, ibi Illum æterna requies manet, è confusa crassisque pura & liquida visentem. *Ad Marc.* 24.

<sup>l</sup> Proinde non est quod ad sepulchrum filii tui curras, pessima ejus & Ipsi molestissima istic jacent ossa, cineresque. Integer Ille, nihilque in terris relinquens fugit & totus excessit: deinde ad excelsa sublatus inter felices currit animas, exceperitque Illum cœtus sacer. *Ad Marc.* 25.



“ envy not then your Brother, He is at CHAP.  
 “ Rest. Now is He free, now is He safe, II.  
 “ now is He eternal, now in perfect liber-  
 “ ty; releas’d from a low and abject State  
 “ he shines forth in that happy Place, which  
 “ is the Receptacle of enlarged Souls, and  
 “ now does he enjoy all the Treasures of  
 “ Nature with the highest Delight. You  
 “ are mistaken then, your Brother has not  
 “ lost the Light, but possesses it with much  
 “ greater Security: why should we lament  
 “ him dead? He has not left us; but is gone  
 “ before<sup>m</sup>.”

“ THEN shall our Soul have whereof  
 “ to rejoice, when freed from this Darkness  
 “ in which it is at present involved; it shall  
 “ enjoy full Day; and see with no common

I 2

“ Quick-

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<sup>m</sup> In hoc tam procelloso & in omnes tempestates ex-  
 posito mari navigantibus nullus portus, nisi mortis est,  
 ne itaque invideris fratri tuo, quiescit; tandem liber,  
 tandem tutus, tandem æternus est; fruitur nunc aper-  
 to & libero cœlo; ex humili atque depresso in eum  
 emicuit locus, qui solutas vinculis animas beato recipit  
 sinu, & nunc omnia rerum natura bona cum summa  
 voluptate perspicit; Erras, non perdidit lucem Frater  
 tuus, sed securiorem sortitus est: quid fata deflemus?  
 non reliquit Ille nos, sed antecessit. *Sen. ad Polyb.* 28.

CHAP. " Quickness; when it shall return to Hea-  
 II. " ven and be united to its first Original:  
 " some foretaste it may have of these things  
 " before it is delivered from the Prison of  
 " this Flesh, if casting off the Burden of  
 " Sin, it keeps it self pure and unincum-  
 " bred by the Exercise of heavenly Con-  
 " templation <sup>n</sup>."

" I am fully persuaded the Soul of *Scipio*  
 " is return'd to Heaven, not because he was  
 " the Captain and Leader of mighty Armies,  
 " for These, &c. but on account of his  
 " singular Moderation and Piety °."

" As we lie nine Months in our Mo-  
 " ther's Womb before we come to Per-  
 " fection, so during the Space of Life from  
 " Infancy

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<sup>n</sup> Tunc animus noster habebit, quod gratuletur sibi, cum emissus his tenebris, in quibus volutatur non tenui visu clara prospexerit, sed totum diem admiserit, & redditus cœlo suo fuerit; sursum vocant Illum initia sua; erit autem illic etiam antequam hac custodia exsolvatur, cum vitia disjecerit, purusque ac levis in cogitationes divinas emicuerit. *Sen. Ep. 79.*

° Scipionis animum in cœlum ex quo erat redisse persuadeo mihi, non quia magnos exercitus duxit, hoc enim, &c. sed ob egregiam moderationem, pietatemque. *Sen. Ep. 86.*

“ Infancy to Old Age, we are ripening to-  
“ wards a new Birth: another Beginning  
“ awaits us, another Scene of Things; we  
“ are not as yet able to bear Heaven, but  
“ at a distance, wherefore let us manfully  
“ expect the appointed Hour, it is not the  
“ final one to the Soul, but to the Body  
“ only.—That Day which you so much  
“ dread as your last, is your Birth-day to Im-  
“ mortality: at length the Secrets of Na-  
“ ture shall be laid open to you, at length  
“ this Darkness shall be done away, and  
“ refulgent Light shall break in upon you:  
“ Think with your self how great that  
“ Light, when all the Stars shall put forth  
“ their united Rays, without the least  
“ Cloud to intercept their Brightness;  
“ every side of Heaven shall shine with equal  
“ Splendour, for the Vicissitudes of Day  
“ and Night are the Portion only of this  
“ lower World: then shall you confess,  
“ that you had hitherto groped in Dark-  
“ ness, when, all Eye, you shall be sur-  
“ rounded with the Fulness of Light. If  
“ you so admire it at a distance, when con-  
“ veyed to you thro’ the dull Organs of  
“ Sense, how will you be fill’d with Amaze-  
“ ment, when this divine Light flows in



CHAP. " upon you from its original Fountain?

. II. " Such Thoughts as these will suffer no  
 " Dregs of Corruption to settle in your  
 " Soul, nothing base, nothing inhuman<sup>p</sup>."

" WHEN we treat of the Immortality  
 " of the Soul, the universal Consent of  
 " Mankind is an Argument of no small  
 " weight with us<sup>q</sup>."

*APU.*

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<sup>p</sup> Quemadmodum novem mensibus nos tenet maternus uterus, &c. sic per hoc spatium quod ab infantia patet in senectutem in alium maturescimus partum; aia Origo nos expectat, alius rerum status; nondum cælum nisi ex intervallo pati possumus, proinde intrepidus horam illam decretoriam prospice; non est animo suprema, sed corpori. — Dies iste quem tanquam extremam reformides, æterni natalis est; aliquando Naturæ tibi arcana reteguntur; discutietur ista caligo, & lux undique clara percutiet; imaginare tecum quantus ille sit fulgor, tot sideribus inter se lumen miscentibus, nulla serenum umbra turbabit; æqualiter splendet omne cœli latus; dies & nox æris infimi vices sunt; tunc in tenebris vixisse dices cum totam lucem, Totus adspexeris, quam nunc per angustissimas oculorum vias obscure intueris, & tamen admiraris tam procul; quid tibi videbitur divina Lux, cum illam suo loco videris? hæc cogitatio nihil sordidum animo subfidere sinit, nihil humile, nihil crudele. *Sen. Ep. 102.*

<sup>q</sup> Cum de animorum æternitate differimus, non leve momentum apud Nos habet consensus Hominum. *Sen. Ep. 117.*

*APULEIUS* tells us, " The wise CHAP.

" Man expects his Dissolution with a wil- II.  
 " ling Chearfulness, because he firmly be-  
 " lieves the Soul's Immortality: for the  
 " Soul of a good Man delivered from the  
 " Intanglements of the Body returns to  
 " Heaven, and is received into the Number  
 " of the Gods, as a Reward of his Chastity  
 " and well-spent Life.—But although he  
 " knows, that when he leaves this World  
 " he shall obtain a better, yet he ought never  
 " to hasten his own Destruction<sup>r</sup>."

*SCIPIO*'s Father, after he was dead,  
 is introduced as thus speaking to his Son :  
 " Therefore, *Scipio*, as this your Grandfather,  
 " and I your Father have done before you,  
 " maintain a constant regard to Justice and  
 " Piety, which tho' you ought to observe  
 " strictly towards your Parents and Re-  
 I 4 " lations,

---

<sup>r</sup> Idem Ille diem mortis suæ propitius nec invitus  
 expectat, quòd de animæ immortalitate confidat, nam  
 vinculis liberata corporeis Sapientis Anima remigrat  
 ad Deos & pro merito vitæ purius, castiusve transactæ,  
 hoc ipso Deorum se conditioni conciliat;—quamvis  
 enim sciat se terrenis relictis consecuturum esse meliora,  
 accersire tamen sibi mortem non debet. *Apul.* 618.  
 622.

CHAP. "lations, yet much more so towards your  
 II. "Country. This is the ready way to Hea-  
 ~~~~~ "ven, and to the Congregation of Those,  
 "who have formerly lived in the World,
 "but are now escaped from their Impri-
 "sonment^f."

"FOR, says he, there can be no Ad-
 "mittance for you into these cœlestial
 "Mansions, unless God Himself thinks fit
 "to dismiss you from this Bondage of the
 "Flesh[†]; because, says *Macrobius* in his
 "Comment, He who was already there,
 "well knew that the Gates of Heaven were
 "never open but to the most consummate
 "Purity^u."

IN

^f Sed sic Scipio, ut avus hic tuus, ut ego qui te genui, Justitiam cole & Pietatem, quæ cùm magna in Parentibus & Propinquis, tum in Patriâ maxima est: Ea vita via est in cœlum, & in hunc cœtum Eorum, qui jam vixere & corpore laxati sunt. —

[†] Nisi enim cùm Deus, inquit, istis te corporis custodiis liberaverit, huc tibi aditus patere non potest. *Som. Scip.*

^u Quia scit jam receptus in cœlum, nisi perfectæ puritati cœlestis habitaculi aditum non patere. *Macrobius* 50.

IN another place he says, " The Soul is CHAP.
" not extinguish'd by Death, but only over- II.
" whelm'd for a time, neither by this mo-
" mentary Oppression does it lose the Be-
" nefit of Immortality ; for when it is thou-
" roughly purged and cleansed from the
" Contagion of Vice and Wickedness, it
" shall return to its primitive Innocence,
" and be restored to the Light of everlasting
" Life^w."

SALLUSTIUS says, " It is not with-
" out reason, that such as acknowledge the
" Gods, and yet despise them, should be
" deprived of all converse with them in
" another Life. Nor ought we to be sur-
" prized, if such mistaken Wretches do not
" immediately meet with Punishment for
" this, and all their other Crimes ; for it is
" not expedient, that they should receive
" their whole Punishment in one instant,
" who persist in their evil Courses all their
" Lives

^w Etenim suâ morte Anima non extinguitur, sed ad tempus obruitur, nec temporali demersione beneficium perpetuitatis eximitur, cùm rursus è corpore, ubi meruerit contagione vitiorum penitus eliminata, purgari, ad perennis vitæ lucem restituta, in integrum revertatur. *Macrob.* 45.

CHAP. "Lives long; besides, there must be an Op-
 II. "portunity allowed for the Exercise of
 "Morality and Virtue, for if the Wicked
 "should be immediately punish'd for every
 "single Offence, the Fear of their Example
 "would lessen even the Merit of virtuous
 "Actions, nevertheless they shall not finally
 "escape^x.—Those Souls who have lived ac-
 "cording to the Rules of Virtue shall be
 "blessed and happy in some better place,
 "where being freed from the Follies and
 "Impertinences of Men and all bodily In-
 "cumbrances, they shall live and reign with
 "the Gods themselves in Heaven^y."

THE

^x Etenim qui Deos agnoverunt & aspernati sunt, eos in aliâ vita Eorum cognitione privari, non absque ratione est—neque debemus admirari, si eos aberrantes non tantum pro his, sed pro aliis etiam sceleribus Poenæ statim non consequantur, nam qui toto tempore perseverant, iis non erat operæ pretium momento modico omnia consequi; oportebat præterea & humanam virtutem adesse; nam si delinquentes subito poenæ committerentur, timore homines iusta exequentes virtutem non haberent, puniuntur autem corpore egressi. *Sall. in Opusc. 32.*

^y Animi vero qui secundum virtutem vixerunt, in aliis fortunati ac beati; ab eo etiam qui rationis expertus est, separati, & ab omni corpore expurgati, Diis Ipsis copulantur, & mundum universum unâ cum Illis administrant. *Sall. in Opusc. 34.*

THE Philosopher *Plutarch* in many CHAP. places speaks very clearly on this Subject: II.

“ Neither, says He, let us have any Com-
 “ merce with the Body without the utmost
 “ necessity, but preserve our selves pure and
 “ free from its Contagion, till it pleases
 “ God to deliver us from it; then shall we
 “ be pure indeed, and being refin’d from all
 “ base Mixture shall we see our selves among
 “ the Gods, beholding all things in their
 “ native Simplicity, even Truth itself; for
 “ Corruption cannot dwell with Incorrup-
 “ tion. Wherefore Death is not to be
 “ esteem’d an Evil, but rather a Blessing, as
 “ *Plato* has plainly proved*.”

“ WE should not lament and be sorry,
 “ but rejoice at the Death of a good Man,
 “ as of one who being freed from the Slavery
 “ of the Body and a troublesome World,
 “ exchanges

* Nec cum corpore nisi summa urgente necessitate communicemus, sed ab eo puros nos conservemus, donec Ipse nos Deus eo exsolvet, tum demum Puri, & stultitia corporea exonerati cum Diis erimus, omnia nobis ipsis sincera cernentes, scilicet Ipsam Veritatem: nefas enim est purum ab impuro contingi, quare Mors malum non est, adeoque bonum potius, sicut *Plato* demonstravit, &c. 2 *Plut.* 108 c.

CHAP. " exchanges this mortal Life for one more
 II. " heavenly and divine.—And soon after
 { " quotes a Saying of *Aristotle*, that we
 " ought to esteem them happy and blessed
 " who are departed from among Men, and
 " made Partakers of a better and more ex-
 " cellent Nature ^a.

" THUS then was it ordain'd, that who-
 " ever had led a pious and upright Life,
 " should after Death be received into the
 " Regions of the Blessed, and there free
 " from all Evil, should enjoy compleat Fe-
 " licity, but that the Wicked and Injust
 " should be confin'd in Prison, suffering the
 " Punishment of divine Vengeance ^b."

" THE

^a Nemo enim Bonus lachrymis, sed Hymnis dignus est, siquidem is qui inter mortales esse desiit diviniore cujusdam vitæ factus est consors; liberatus servitute corporis & ærumnosis istis, &c.—Illos Felices censemus esse & beatos, qui vita hac defuncti sunt; quippe qui melioris jam præstantiorisque naturæ facti sunt compotes. 2 *Plut.* 114. 115.

^b Fuerat autem hæc Lex, ut quicumque Hominum vitam suam justè pieque exigisset; Is eà defunctus in Beatorum Insulas proficisceretur, ibique omnis mali expers in summa viveret felicitate; qui vero vixisset injustè & impiè, iis in Vindictæ & Justitiæ carcerem, abiret, &c. 2 *Plut.* 120 F.

“ THE Souls of Men, so long as They
“ are incompass’d with Body and bodily Af-
“ fections, have no Intercourse or Fellow-
“ ship with God, unless that by the Help
“ of Philosophy and Wisdom they may
“ have some small foretaste of Him, as in a
“ Dream: but when loos’d from all false
“ Impressions, and the Delusions of Sense,
“ They are received into Heaven, there will
“ God Himself be their Conductor and
“ Guide, and there will They rest upon
“ and behold Him without Weariness, and
“ be for ever ingaged in the Contemplation
“ of his ineffable Beauties^c.”

“ WHOEVER has studied the Nature of
“ the Soul, and is persuaded, that after its
“ Departure hence it shall go to some better
“ place of Abode, he has got a very great
“ Pre-

^c Hominum autem animæ, quamdiu hic a corporibus
& affectionibus continentur, nihil habent cum Deo con-
fortii, nisi quatenus Philosophiæ adjumento, veluti per
somnia intelligentia Eum attingunt; at postquam so-
lutæ migraverunt in purum, & visui, atque perpeffioni-
bus non obnoxium, ibi tum Earum Ipse Deus Ductor
est ab Ipso pendentium, spectantiumque absque ulla sa-
tietate & desiderantium ineffabilem hominibus Pul-
chritudinem. 2 *Plut.* 382 F.

CHAP. " Preservative against the Fear of Death;
 II. " which is no inconsiderable Provision to-
 w^m " wards the Peace and Happiness of Life^d."

" By one and the same way of Reason-
 " ing is the Providence of God, and the Im-
 " mortality of human Souls demonstrated;
 " therefore it is most probable, that the
 " Soul surviving the Body, shall receive
 " either Reward or Punishment; for our
 " Life is as it were a Combat and Strife for
 " the Mastery, which when ended, the Con-
 " queror shall receive a Prize in proportion
 " to his Deserts^e."

" HE who has gone on in a successful
 " Course of Wickedness, and died in Im-
 " penitence, shall suffer such dreadful and
 " exquisite

^d Qui animæ Naturam didicit, reputatque eam morte in meliorem statum abire, Is vacuitatem metus adversus mortem habet, non exiguum ad tranquillitatem Animi in vita viaticum. 2 *Plut.* 476 B.

^e Una igitur eademque ratione & Providentia Dei & Animæ humanæ permansio stabilitur, ergo Animæ post mortem extanti magis probabile est vel præmia vel pœnas reddi; vitam enim quasi certamen quoddam obit, & certamine peracto consequitur quod meruit. 2 *Plut.* 560. F.

“ exquisite Torments in the other World, CHAP.
 “ which shall as far exceed any the Body is II.
 “ capable of, as Truth and Reality does a
 “ Dream, for the Stains and Marks of Mens
 “ Vices will certainly remain more or less
 “ after their Departure hence^f.

“ MOREOVER, those Souls which have
 “ escaped from this World, and are placed
 “ in firm Security above, like Conquerors
 “ in some solemn Trial, are crown'd with
 “ Plumes of Constancy and Perseverance;
 “ forasmuch as while on Earth, They had
 “ subjected their brutish Appetites and wan-
 “ ton Desires to the Government and Direc-
 “ tion of Reason^g.”

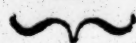
NONE

^f Qui vero hinc pœna evitata & in expiatus eò perve-
 nit, singula vitia iis luit doloribus ac cruciatibus qui
 magnitudine & vehementia tanto superant corporis dolo-
 res, quanto res vera est, quam somnium efficacior : cica-
 trices autem & vibices restant a singulis vitiis, majores
 aliis, aliis minores. 2 *Plut.* 565 A.

^g Quæ autem sursum evaserunt ac firmiter sunt col-
 locatæ, primùm ut solenni certamine victores coronan-
 tur pennis, quæ constantiæ dicuntur, quia animæ vim
 brutam & motibus vagis obnoxiam in vita, Rationi
 obsequentem compositamque habuerint ; deinde, &c.
 2 *Plut.* 943 C.

CHAP.

II.



“ NONE of Those who were given to
 “ Contemplation and the Search after Truth,
 “ were ever led by their disturb’d and
 “ disordered Fancy (as through Clouds and
 “ Darkneſs) to fulfil the Deſires of the
 “ Body in this preſent Life, but like a Bird
 “ they fix their Sight on high, as if ſoaring
 “ above the World into ſome ſplendid
 “ and magnificent Place : as ſo great and ſo
 “ compleat a good do they look upon Death,
 “ which conveys the Soul to real and ſub-
 “ ſtantial Life^h. ”

“ THIS Opinion is now generally re-
 “ ceived, that there is a certain Place where
 “ the Pious live after this Life is ended,
 “ where all Tears are wip’d from their
 “ Eyes, and where they delight themſelves
 “ with the ſweet Converſation of each other,
 “ in

^h Deinde nemo unquam Eorum, qui veritatis indagationi ac contemplationi fuere dediti, cupiditatem ſuam in hac vita explevit per corpus (tanquam caliginem & nubem) humida & perturbata uſus ratione, ſed avis inſtar ſurſum ſpectant, utpote evoluturi hoc ex corpore in magnum aliquem ſplendidumque locum ; adeo ingens aliquod & vere perfectum bonum exiſtimant eſſe mortem quod ab eâ veram vitam adepturus ſit Animus.
 2 *Plut.* 1105 D.

“ in recounting and explaining things past CHAP.
 “ and present. Another way there is which II.
 “ leads down to Hell, a Place allotted to
 “ such as have lived impiously and wickedly
 “ in this present Worldⁱ.”

“ FABLES then are to be laid aside, when
 “ we come to the Truth of Things, as *Pin-*
 “ *dar* says,”

*All Flesh submits to Death's impartial
 Sway,
 The Soul surviving soars to endless Day.*

“ FOR the Soul alone is from Heaven;
 “ and from whence it came, thither shall it
 “ return, not indeed accompanied by the
 “ Body, but being freed and delivered from
 “ it, shall remain altogether pure and exempt
 “ from the Pollutions of Flesh and Blood.
 “ The Bodies then of the Righteous shall
 “ not,

ⁱ Jam recepta est hæc Sententia, esse quendam locum, ubi Pii post mortem degant, & lachrymarum vacui, mutua se consuetudine oblectant commemorandis & explicandis rebus præteritis, ac præsentibus. Altera via est eorum, qui impiè & flagitiosè vixerunt, quæ animas in Orcum detrudit, &c. 2 *Plut.* 1130 c.

CHAP. “ not, contrary to the Laws of Nature, be
 II. “ placed in Heaven, but the Souls of the
 { “ Virtuous divested of their mortal and trou-
 “ blefome Condition fhall be received into
 “ the Number of the Gods, and enjoy the
 “ moft confummate Happinefs^k.”

AND now fince *Plutarch* has brought in *Pindar*, we may as well go on for a little Variety, and hear what fome other Poets have to fay on this Subject. *Æschylus* tells us plainly, that Punifhment is to be expected in the other World, as the Reward of Sin in this.

Thofe

^k Relinquendæ igitur Fabulæ, quum rem ipfam teneamus, ut ait Pindarus,

Omnium corpus tenetur morte pallida,
 Mens reftans æternitatis effigiem tenet.

Ea enim ex Diis eft fola, inde ejus ortus, eodemque eft & redditus, non quidem comitante corpore, verum ubi plane a corpore explicata fit & fejuncta, evaferitque jam undiquaque pura, carne exuta & munda. Non funt ergo Bonorum corpora contra legem Naturæ unâ cum Animo in cœlo collocanda; fed virtutes atque Animi naturâ & judicio divino, ex hominibus (omni depofita conditione mortali & dolore,) in numerum Deorum, referendi funt, optimum & beatiffimum finem adepti. 1 *Plut.* 35 F.

concerning a future State.

131

Those who on Earth were Curses to the CHAP.
World, II.

Now lie in Hell o'erwhelm'd in endless
Night,
And suffering, prove the Hate of Gods
and Men¹.

And after all your Sufferings here on
Earth,
Tour Mother's Wrongs for heavier Ven-
geance call,
Now shall you see, whoever injures
others,
Or breaks the Laws of Hospitality,
Or slights his Parents, or blasphemes
his God;
All These shall suffer equal to their
Crimes^m.

K 2

Tho^o

¹ Malorum vero causa fuere, unde & malas
Tenebras incolunt, Tartarumque subtus Terra
Odia hominum Deorumque Cœlestium.

Æsch. Eum. 716

^m Et vivum te macerans deducam deorsum
Vicissim pœnas lues ob maternum infortunium,
Ibi videbis quis mortalium injuria affecit alium;
Seu in Deum, sive in Hospitem aliquem
Impiè agens; aut in charos Parentes;
Unumquemque ferentem pœnas facinori pares.

Æsch. Eumen. 2676

The Opinions of the Philosophers
Tho' now he may escape the Punishment,
Due to his wicked Deeds, yet time will
come,
When Jove supreme will vindicate his
Lawsⁿ.

Be of good chear, for at the appointed
Time,
Who'er offends the Gods shall feel their
Wrath^o.

Some suffer in the very Act of Sin,
And speedy Justice treads upon their
heels ;
Others escape until the Dawn of Life,
When lingring Pains call up a sad Re-
membrance ;
Others sure Vengeance chains in endless
Night^r.

SOPHO.

- ⁿ Effugiat petulantiam criminis hoc perpetrans,
 Etiam ibi judicat facinora, ut fertur
 Jupiter alius inter sustinentes supremum jus.

Æsch. Sup. 236.

- ^o Bono animo sis, tempore dieque statuta
 Mortalium quis in Deos peccans pœnas dabit.

Æsch. Sup. 749.

- ^r Inclinatorio Justitiæ animadvertit
 Celeriter, aliquos ipsa dies puniens
 Quædam (peccata) in dubia crepusculi

Luce,

concerning a future State.

133

SOPHOCLES speaks to the same purpose; CHAP. II.

*While you profess to reverence the Gods,
Neglect them not, but rather be assur'd,
That They behold the Wicked and the
Good,
Nor e'er did Sinner yet escape their
Wrath^a.*

PHILEMON is very clear and express,

*Canst Thou believe, O Nicrate, that
They,
Who all their Lives have spent in vain
Delights,
Shall lie conceal'd from God's avenging
Hand,
Or shun the Search of his all-seeing Eye?
Two Paths there are, when we depart
this World,*

K 3

One

Luce, tardos dolores germinant,
Alios autem æterna coërcet Nox.

Æsch. Chæph. 59.

^a Et ne dum Deos colere vos dicitis, Deos
Negligatis, sed existimetis
Ipso respicere pios homines
Et impios quoque videre, neque adhuc quenquam
Impiorum pœnam divinam effugisse.

Soph. Oed. Col. 286.

*The Opinions of the Philosophers
One for the Just, the Wicked take the
other:*

*For if the End of Both were still the
same,
And Both should perish in eternal Night;
Go on to plunder, ravish and defraud,
Confound the beauteous Order of the
World,
You cannot be mistaken; all is right.
But know there is a Judgment yet to
come,
Which God the Lord of All shall execute,
Whose Name tremendous is^r.——*

VIRGIL

* An putas mortuos, O Nicerate,
Qui omnis deliciarum generis participes fuerunt in
vita
Fugisse Numen quasi ignoratos?
Est Justitiæ Oculos, qui omnia videt.
Etenim in Inferis duos calles esse putamus,
Unum Justorum, alterum Impiorum viam;
Si enim Justus & Impius unum exitum habebunt,
Et ambos Terra occultabit omni tempore,
Ito rape, furare, defraudato; Misce omnia,
Nihil erraveris: Est enim etiam in Inferis Judicium
Quod instituet Deus omnium Dominus
Cujus Nomen tremendum.——

Philem. Frag. ex Incert. Com. 64.

concerning a future State.

135

VIRGIL tells us what sort of Persons CHAP.
will be rewarded or punish'd, in the follow- II.
ing Lines; }

*Here They, who did their Brethren
hate on Earth,*

*Or drive their aged Parents from their
Right,*

*Or over-reach'd their Client in his Cause;
And Those who heap'd up Wealth (a nu-
merous Train)*

*Nor would impart to others in distress;
Those who for foul Adultery have been
slain,*

*With Those whom false Ambition drove
to Arms,*

*Who dared their lawful Sovereigns betray;
All These in gloomy Prisons wait their
Doom*

Ask not what Doom!

*Here They, who fighting for their Coun-
try died,*

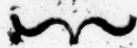
*And Priests who liv'd in Chastity, with
Bards,*

*Who sung things worthy of the God
They serv'd,*

*Or They who polish'd Life with various
Arts,*

K 4

And



*The Opinions of the Philosophers
And such, who made themselves esteem'd
and lov'd
By true Benevolence, and virtuous Deeds;
All These are crown'd with Wreaths as
white as Snow^r.*

*LUCAN speaking of the Druids says,
———— The Druids teach
That Souls shall not be lost in endless
Night,
Nor shall pale Death for ever keep them
down,
But They shall flourish in some other
World*

By

^r Hic quibus invisi Fratres dum vita manebat,
Pulsatusve Parens, & fraus innexa Clienti,
Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis, quæ maxima turba est;
Quique ob adulterium cæsi, quique arma secuti
Impia, nec veriti Dominorum fallere dextras;
Inclusi pœnam expectant, ne quære doceri
Quam pœnam. ———
Hic manus ob Patriam pugnando vulnera passi,
Quique sacerdotes casti, dum vita manebat;
Quique pii vates & Phœbo digna locuti:
Inventas aut qui vitam excoluere per artes,
Quique sui memores alios fecere merendo:
Omnibus his niveâ cinguntur tempora vitta.

concerning a future State.

137

By Death convey'd to a much longer CHAP,
Life^c. II.

AGAIN speaking of Pompey,
His Spirit not confin'd to Pharian Land,
So great a Soul disdaining vulgar Dust
Burst from the Urn, and left his half-
burnt Limbs
On the base Pile, and mounted to the
Skies,
To live with those exalted Souls above,
Whose well-tried Virtue led them thro'
this Life,
And rais'd their Minds to never-fading
Joys;
Not so with Those, who laid on Beds of
Gold,
Whose funeral Pile with lighted Incense
smoaks:
But Pompey soaring thro' the Realms of
Light,
Himself a Star amidst those glorious
Orbs

Look'd

— vobis auctoribus umbræ
Non tacitas Erebi sedes, Ditisque profundi
Pallida regna petunt: regit idem spiritus artus
Orbe alio, longæ (canitis si cognita) vitæ
Mors media est. —

I Luc. 454.

*The Opinions of the Philosophers
Look'd down, and when he saw that
dismal Gloom,
Which Men on Earth call Day, smil'd at
his mangled Trunk^u.*

CLAUDIAN expresses himself thus;
*Hither from dull Mortality they come,
But here the Mighty no Distinction
find,
No Titles here or empty Name of King
To awe the Rabble from their just Re-
venge.
Here Minos on his Throne exalted sits,
And tries each single Deed, just or unjust,
And*

^u At non in Pharia manes jacuere favilla,
Nec cinis exiguus tantam compescuit umbram,
Profiluit busto, semustaque membra relinquens
Degeneremque rogam, sequitur convexa Tonantis
Qua——
Semidei manes habitant, quos ignea virtus
Innocuos vitæ patientes ætheris imi
Fecit, & æternos animam collegit in Orbes :
Non illuc auro positi, nec thure sepulti
Perveniunt ; illic postquam se lumine vero
Implevit, stellasque vagas miratur & astra
Fixa Polis, vidit quanta sub nocte jaceret
Nostra dies, risitque sui ludibria Trunci.

concerning a future State.

139

And deals to All according to their Works^w.

CHAP.
II.
}

SENECA in like manner ;

*Then Sinners feel the Wrongs they've
done to Men,*

*And Ills return upon their Author's
Head:*

*I've seen proud Captains fast in Prison
bound,*

*And helpless Tyrants scourg'd by vulgar
Hands.*

*Whoso with Clemency exerting Power
Lord of Men's Lives, keeps unpolluted
Hands,*

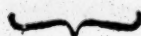
*And rules his People with a Father's
Care,*

Not prodigal of Blood.——

*He thro' long Ages of increasing Bliss
Shall*

^w Huc post emeritam mortalia secula vitam
Deveniunt: ibi nulla manent discrimina fati
Nullus Honos, vanoque exutum nomine Regem,
Proturbat Plebeius egens. Quæsit in alto
Conspicuis solio pertentat crimina Minos
Et Justis dirimit fontes.——
Exæquat damnum meritis, &c.——

Claud. 2 Ruf. 466.



*The Opinions of the Philosophers
Shall be translated to the Realms above,
And sit on Thrones to judge th' unrighteous World* *.

AGREEABLE to these Sentiments of the Poets, is that of *Lucian*, a sort of poetical Prose-writer, who, speaking of the powerful and great Men of this World, says, “ But
“ those things which you indulged your
“ selves in on Earth, (when you sought to
“ be adored by Men and us'd your free-born
“ Subjects as Slaves) now turn to your Re-
“ proach and Confusion, neither were you
“ then mindful of your latter End; where-
“ fore howl now and weep, being deprived
“ of all these Things.”

BUT

* Quod quisque fecit patitur; Auctorem Scelus
Repetit, suoque premitur exemplo Nocens,
Vidi cruentos carcere includi Duces,
Et Impotentis terga plebeia manu
Scindi Tyranni: Quisquis est placide potens
Dominusque vitæ servat innocuas manus,
Et incruentum mitis imperium regit,
Animæque parcit: longa permenfus diu
Felicis ævi spatia, vel cœlum petit
Vel læta Felix nemoris Elyfii loca
Judex futurus, &c. *Sen. Herc. Fur. 735.*

† Sed illa contumelia erant, quæ vos facere solebatis,
quando & adorari vos volebatis & Hominibus liberis pro
libidine

BUT now to return to our Philosophers, CHAP. II.
Hierocles argues thus; “ Unless something

“ remain’d of us after Death, which in its
 “ Nature had a Capacity to discern the Beau-
 “ ties of Truth and Virtue, (as the rational
 “ Soul undoubtedly has) there would not
 “ have been implanted in us any Appetite
 “ or Desire towards things virtuous or
 “ honest^z. ”

“ WHOEVER puts these things toge-
 “ ther, will find the Reason of the whole to
 “ be one and the same in confirming the
 “ Soul’s Immortality; for that Justice is to
 “ be observ’d; that we ought to die bravely,
 “ that we should make a proper use of
 “ Riches, &c. have all some sort of Re-
 “ spect to, or Connection with the Soul’s
 “ Immortality;—for which reason the Soul
 “ is reckon’d among those Works of the
 “ Almighty,

libidine abutebamini; neque tum Mortis quicquam
 memores eratis; proinde plorate nunc, omnibus illis
 Despoliati. *Lucian* 116 B. *Ed. Paris* 1615.

^z Nisi enim aliquid nobis post mortem subsisteret,
 quod veritate atque virtute natura ornari cuperet (cujus-
 modi est proculdubio animus rationis particeps,) haud
 inesset nobis rerum honestarum Appetitio. *Hier. in*
Carm. Py. 99. *Lond.* 1673.

CHAP. " Almighty, which he hath made Eternal
 II. " and Partaker of the divine Similitude^a."

" WHAT Profit is it to abound in Riches
 " obtain'd by Perjuries; by Murders and
 " other unjust Means, while we are destitute
 " of the true Riches of the Soul? and all
 " the while either not to attend to our sad
 " Condition, and so increase the Misery of
 " it; or if Conscience awaken in us a due
 " Sense of our Sin, to feel the Sting of it
 " here, and dread the Consequence of it
 " hereafter, and to seek for Relief only in
 " the forlorn Hopes of Annihilation; so
 " that He who flatters Himself in Wicked-
 " nesses with the utter Extinction of the Soul,
 " only indeavours to cure one Evil by ano-
 " ther, and thinks to escape Punishment by
 " giving

^a Quod si quis ista superioribus conjungat, una omnium esse ratio videbitur, quæ animi æternitatem confirmet, quod enim Justitiam esse colendam, quod fortiter occumbendum; quod etiam liberaliter utendum divitiis dixit (Pythagoras) ad animi immortalitatem asserendam, nec eam simul cum corpore interire, valde conducit.—Quo fit ut inter æterna opera, quæ sunt ab Opifice Deo condita animus esse reperiatur, divinæque similitudinis Particeps. *Hier. in Carm. Py.* 136, 139.

“ giving up his very Existence: but the CHAP.
 “ Judges in the other World regulating II.
 “ their Judgment by the eternal Law of
 “ Truth and Justice, have no where decreed
 “ that the Soul of Man shall cease to exist,
 “ but that it should cease to be wicked,
 “ &c.^b”

“ IF any one (ignorant of the immortal
 “ Nature of the Soul) should imagine it
 “ would perish with this mortal Body, he
 “ is greatly mistaken, and expects that
 “ which is neither proper, or possible to
 “ be^c.”

“ THIS

^b Quid profit perjuriis, cædibusque divitias parare
 externisque opibus abundare, iis autem bonis egere,
 quæ animo conferunt? & ad id, vel non advertere,
 atque ita malum augere vehementius, vel si admissorum
 sensum excitet conscientia, animo torqueri & pœnas
 apud Inferos metuere, solamque in eo medicinam inve-
 nire refugium ad non esse, unde malum malo curare
 Ipsi promptum est, qui animi interitu sceleri suo ad-
 blanditur, dignumque se judicat, cujus nihil post mor-
 tem superfit, ut Judicii pœnas effugiat; sed Inferorum
 Judices tanquam ad veritatis normam Judicia revocan-
 tes, non statuunt debere animum minime existere, sed
 sceleratum non esse. *Hier. in Py.* 164.

^c Si quis Animum suum cum mortali corpore (igno-
 ratione Immortalitatis, quæ inest animis nostris) arbi-
 tratur

CHAP.

II.

“ THIS is the Design and End of the Pythagorick Discipline; that we have the Wings of our Soul plum’d and ready to soar up to divine Joys, that when the time of our Departure draws nigh, leaving this mortal Body behind, and putting off our earthly Clothing, we may, like wise Wrestlers, be more light and better prepared for our celestial Journey; then shall we be restored to our primitive State, and become Gods as far as Men are capable of. This is the most excellent end of all our Labours, this, as *Plato* says, the noblest Strife, this the great and ultimate Hope of our Souls, and the most perfect Fruit of all Wisdom and Philosophy ^d.”

ONE

tratur interire, ea expectat quæ non debent fieri nec possunt. *Hier. in Py.* 248.

^d Hic Finis est Pythagoricæ Disciplinæ, ut Toti penitus alati fiamus ad bona divina participanda, ut cum Mortis tempus instabit, relicto in terra mortali corpore, ejusque Natura exuta ad cœleste iter expeditiores fiant Philosophici certaminis Athletæ, tunc enim in primum statum Illos restitutum iri, & Deos fore quantum licet Hominibus. Hic est laborum omnium Finis præstantissimus, hoc certamen inquit *Plato* magnum; hæc Spes ingens, hic Philosophiæ fructus perfectissimus, &c. *Hier. in Py.* 309.

ONE would be apt to think *Max. Tyrius* CHAP.
was in good earnest when we hear Him II.

alk in the following Manner: " By how
much more we recede from Earth, so
much nearer do we approach to Heaven ;
and that which we look for hereafter,
does more and more open itself to our
View, and gives us, as it were, some fore-
taste of the divine Nature, which in our
Progress we may contemplate, but not
fully see till our Arrival. Moreover, the
Heavens and heavenly Bodies, which we
behold (although exceeding delightful in
themselves, as They are the more imme-
diate Efflux of the Divinity, and true Off-
spring of his Power, and all created and
placed in the most exact Harmony and
Order) are not the Bounds of our more
exalted Hopes, but these; even these must
be past over, and our Hearts lifted up a-
bove the Heavens, till we arrive at that
Place, the ultimate End of all our Wishes;
where we shall be no more subject to
change, and where none of the Affections
and Incumbrances of the Body, (which
now sometimes like a Torrent hurry us
on to Destruction) shall ever check our
Flight, or clog the Wings of our Contem-

L

" plation ;

CHAP. " plation ; for what one among us amidst
 II. " the Combat of so many unruly Passions
 " and surrounded with so many Cares, can
 " think of God as he ought, or consider
 " the Nature of his divine Perfections? How
 " then from this Whirlpool of Misery, this
 " tempestuous Sea of Trouble, shall we raise
 " ourselves up and be able to behold God
 " even then and in the utmost Perfection
 " when He himself is pleased to call us
 " which possibly may very shortly be. Wait
 " only yet a little while, and patiently expect
 " his Call ; for now Old Age draws on apace
 " which will bring you to him, and even
 " now Death hangs over us, which indeed
 " the Wicked fear and Cowards tremble at
 " but which, he who hopes to be united to
 " God welcomes with Joy, and triumphs
 " over all his Terrors^e.

" THA

^e Itaque illuc accedendo propius, quo è terra recedimus longius, semper quod sequitur magis magisque manifestè & perspicuè se nobis offeret, ac divinæ quasi naturæ præludet, de qua inter ascendendum audiet ; postquam ascenderit, videbit. Porro meta ipsa itineris, non cœlum erit, nec quæ in eo sunt corpora (quamvis hæc quoque amœna sint, & divinitatis plena, utpote veræ ejus, legitimaque progenies, & quam potest fieri per cherrimam

“ THAT which is commonly call'd Death CHAP.

“ is nothing, but the beginning of an end- II.

“ less Life, seeing that by their own Nature

“ and at the appointed Time, our Bodies

“ shall waste away and come to nothing, but

“ our Souls shall live indeed, and be call'd

“ back to their native Home; God wisely

“ contriving it in this manner, that human

“ Nature should be subject to the divine,

“ and therefore has placed the Soul over

“ the Body, as a Charioteer over his Chariot,

“ &c.^f”

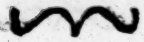
“ WHEN-

cherrima, & ordinata) sed & hæc sunt transcendenda, ipsumque supra cœlum caput proferendum, donec ad Illum, quem quærimus locum in quem nulla cadit mutatio, veniamus, ubi nullus corporis hujus affectus (qui fremitu suo tumultuque in præceps agit) contemplationi nostræ interveniet. Quem enim, quæso, tot cupiditates, tot curarum monstra, Deum, ejusque naturam intelligere patiantur: ex his ergo vorticibus, ex hoc tumultuoso mari quomodo emerges, ac videre Deum poteris? plenè quidem ac perfectè cùm ab eo vocaberis, quod paulo post futurum est. Tu modo mane & expecta, dum vocet. Jam senectus aderit, quæ eò te deducet; jam Mors aderit, quam imbelles deplorant, cujus adventum tremunt; quisquis autem Deo jungi amat, cum gaudio expectat, forti animo excipit. *Max. Tyr. 13. Cant. 1703.*

^f Cum id quod vulgus mortem vocat, nihil aliud quam Immortalitatis exordium est, quandoquidem sua

CHAP.

II.



“ WHENEVER these our Nerves and
 “ animal Spirits, and other corporeal Links
 “ begin to fail and decay, our Body falls
 “ and sinks to Dust, but the Soul naturally
 “ bears up and by its own innate Strength
 “ remains firm and untouch’d and is transf-
 “ lated to another Country, where it lives
 “ in the Injoyment of equal Laws, under a
 “ righteous King, in the most profound
 “ Tranquillity. This then is the difference
 “ between Heaven and Earth; here all
 “ things are confounded with various and
 “ dissonant Sounds, with infinite Labour
 “ and Trouble, with continual Quarrels and
 “ Dissensions; there we shall find settled and
 “ lasting Peace, and all things fill’d with
 “ Songs and divine Harmony; therefore
 “ when the Soul shall arrive thither from
 “ this dull Spot, it shall behold its Objects
 “ with the most enlighten’d Eyes, no more
 “ obstructed with bodily Impediments, no
 “ more confounded with the Diversity of
 “ Forms and Figures; but such shall be its
 “ Power,

lege suoque tempore corpora quidem intereunt; animæ
 vero ad locum suum, suamque vitam revocantur: Id
 vero quo humana à divina vinceretur Natura, tale ex-
 cogitavit Deus animam mortali corpori imposuit, tan-
 quam aurigam Plauistro, &c. *Max. Tyr. 263.*

“ Power, as to behold with its own Eyes CHAP.
 “ the sovereign Beauty itself in the Fulness II.
 “ of Joy^s.”

“ WHENEVER the Soul shall withdraw
 “ itself from this *Cimmerian* Darkness, and
 “ shall break off all Communication with
 “ the Body, &c. then shall it see and injoy
 “ Truth itself in the clearest and most per-
 “ fect Light; then shall it be received into
 “ the Number of the Gods, and Sons of
 “ God, and converse with them above the
 “ arched Roof of Heaven, and be enlisted
 “ among celestial Bands, whose Ruler and
 “ Leader is *Jove* Himself. Then shall its
 “ Ideas be lively and perfect, which now
 L 3 “ are

§ Corpus (simul ac nervi hi, spiritusque ac reliqua,
 quæ tanquam retinacula sunt deficere incipiunt) perit,
 mergiturque. Anima vero sua sponte enatat, se ipsa
 continet firmaque manet, & in aliam coloniam, quæ
 æquis legibus, justo Rege, tranquilla pace fruitur, trans-
 feratur. Hoc inter terram interest ac cælum; hic va-
 rio dissonoque strepitu, infinitis negotiis dissentionibus-
 que omnia miscentur; ibi longa & profunda pax est,
 cantuque & divinis choreis plena sunt omnia; cum ergo
 ex his locis eò se contulerit anima, puris oculis spec-
 tacula intuetur sua, nulla corporis obducta caligine,
 nulla figurarum diversitate turbata, sed ita ut Ipsum
 Pulchrum oculis intueatur suis plenoque perfruatur
 gaudio. *Max. Tyr.* 283.

CHAP. " are only faint and imperfect, then may
 II. " it depend upon its own Strength, where-
 " as now it wanders in Error^h."

IN a Dialogue between *Socrates* and *Axiochus*, that Philosopher is introduced as comforting him in this manner:—" There-
 " fore you shall not perish, but launch out
 " into Immortality; nor shall you be de-
 " prived of Happiness by Death, but enjoy
 " it in its fullest Extent; neither will you
 " delight any more in sensible and bodily
 " Pleasures, but in such, as are free from
 " all Mixture of Uneasiness; thither, I say,
 " shall you be carried from this Imprison-
 " ment of Flesh and Blood, where every
 " thing is calm and serene, and where Sor-
 " row and Old Age shall be no more,
 " where holy Raptures shall take place, and
 " perfect

^h Postquam vero hinc tanquam è Cimmeriorum terrâ se subduxerit anima, nec amplius cum corpore, &c. tum demum veritatem ipsam perspicit, puraque ratione assequitur; tum in Deorum, Deorumque filiorum recepta consortium, supra summos cœli cum iis vagatur fornices, divinæque aciei adscribitur, cui Imperator præest ac Dux Jupiter, tunc integra utitur memoria, nunc tantum reminiscitur; tunc confidit sibi, nunc errat tantum. *Max. Tyr.* 299.

“ perfect Tranquillity succeed without the CHAP.
 “ Danger of Interruption or Fear of Evil ; II.
 “ there shall you behold the true Nature of
 “ Things, and all the hidden Secrets of Phi-
 “ losophy, not such as pleases the Vulgar,
 “ or meets with Applause from Men on
 “ Earth, but the very Spring and Fountain
 “ of irresistible Truth : therefore which
 “ way soever you go, whether upwards or
 “ downwards, O *Axiochus*, you are sure
 “ to be happy, provided you live a holy
 “ and religious Lifeⁱ.”

CELSUS is very much disturb'd at being charged with not believing this Doctrine, as well as Christians, as appears by

L 4

the

ⁱ Quemobrem non in mortem, sed in ipsam immortalitatem migras, neque bonis privaberis, sed integra bonorum possessione fruëris nec voluptates mortali corpori mixtas percipies amplius, sed omni prorsus tristitia vacuas; illuc inquam proficisceris ab hoc carcere liber, ubi quæta omnia, & a tristitia senectuteque semota; ubi exultatio sancta, vitæque malorum nescia, & tranquilla pace nutrita naturam rerum speculans, & arcana Philosophiæ contemplan, haud sane ad turbæ theatrive gratiam, sed ad perspicuæ Veritatis objectum, quemobrem sive sursum, sive deorsum tendas, Axioche, beatum fore Te oportet, si modo piè sanctèque vixeris. *Alcinous* 53, 55. *Paris* 1550.

CHAP. the following Expressions; “ God forbid,
 H. “ says He, that either They, or I, or any
 “ Man living should endeavour to subvert
 “ the Belief of a State of future Rewards
 “ and Punishments^k.”

“ THERE is no doubt, good Sir, but
 “ as you believe eternal Punishments here-
 “ after, the Priests of our holy Religion do
 “ the same; and as you denounce Threat-
 “ nings against them, so again they threat-
 “ en you in like manner: and the only
 “ Question is, whose Arguments are built
 “ upon the truest and most solid Foun-
 “ dation^l.”

“ I declare in the Name of God to all
 “ such as believe the Soul's Immortality,
 “ that Those are certainly in the right,
 “ who are convinced that the Righteous
 “ shall

^k Absit ut Hi, aut Ego, aut ullus mortalium tollat opinionem de Injustorum poenis & Justorum præmiis. *Cels. in Orig.* 120.

^l Certe quemadmodum Tu, bone Vir, credis æterna supplicia, sic etiam sacrorum nostrorum Interpretes. Tu ea minaris aliis, Illi contra Tibi. Considerandum igitur utra veriora, firmioraque; verbis enim ex æquo utrique contendunt. *Cels. in Orig.* 408.

“ shall be happy, but that the Wicked shall
“ suffer eternal Misery in the next World ;
“ from which Doctrine, I pray God, that
“ neither They, or any other Person may
“ ever depart ^m.”

CHAP.

II.

PROCLUS, speaking of the Joys of Heaven, says, “ Of Him alone do They
“ long to partake, burning with the De-
“ fire of his ineffable Nature and the Origin
“ of all Good ; and when they have ascended
“ to the Injoyment of this first Cause, they
“ rest in perfect Tranquillity, injoying the
“ End of all their Wishes and Consummation
“ of their Bliss in the sweet Fulness of his
“ Love, which all partake of, and by which
“ all things are preserv’d ⁿ.”

PLO-

^m Ceterum His qui Animam aut Mentem se habituros sempiternam, illud cum Deo dicturus sum ; rectè eos sentire quod felices erunt, qui bene vixerunt ; Injusti vero malis æternis tenebuntur, a quo dogmate, nec Isti, nec Mortalium quisquam unquam resiliat. *Cels. in Or. 409.*

ⁿ Illum solum participare cupiunt, quia flagrant desiderio Illius ignotæ Naturæ, & Fontis ipsius Boni, & quum ad hanc usque causam ascenderunt, in tranquillitate sunt, & speratorum fructuum & exoptatorum Bonorum perceptione versantur, & fruuntur suavitate
Illius

CHAP. *PLOTINUS* is very full and clear

II. upon this Subject in the following Passages:
 “ It behoves him then, who looks upon this
 “ sovereign Beauty, wholly to disregard all
 “ inferior Attractions ; and considering all
 “ earthly Beauties as Images, Traces, or
 “ Shadows, to fly immediately to That of
 “ which These are only the Resemblances:
 “ Let us then, my Friends, depart hence,
 “ hastening to that delightful Country ; for
 “ That is our Country from whence we
 “ came forth, and there is our Father °.”

“ THE Soul as it draws near, turning
 “ itself, as it were, about Intelligence, sees
 “ and is wholly taken up with the Contem-
 “ plation of it, and through it beholds even
 “ God Himself ; and this is the secure and
 “ happy Life of the Gods, remote from all
 “ Appre-

Illius amoris quem omnia habent, & quo omnia tenen-
 tur. *Proclus* 105 a. *Edit. Hamb.* 1618.

° Oportet autem hoc pulchrum intuentem nihil pe-
 nitus corporeæ Pulchritudinis ultra spectare, sed cog-
 noscentem corporea hæc esse imagines, vestigiaque &
 umbras ; ad illud omnino confugere cujus hæc simula-
 chra sunt : Abeamus igitur hinc Amici in Patriam dul-
 cem confugientes ; Patria vero nostra ibi est unde ve-
 nimus, ibidem quoque Pater. *Plotinus* 56. *Basil.* 1580.

“ Apprehensions of Evil: but there are dif-
“ ferent Mansions and Degrees of Happiness
“ all around this universal King, who is
“ Himself the Cause and Author of all good,
“ and by whose gracious Favour are all
“ Things^p.”

CHAP.
II.

“ IN Heaven there is no need of Speech
“ or Words, which we are forced to make
“ use of here below to express our Wants
“ and imperfect Meaning by: there every
“ thing is carried on according to Nature in
“ the most exact Harmony and Order; no
“ need of verbal Commands, no need of
“ Councils or Consultation, for they know
“ mutually among themselves their proper
“ Employments, each by the Notices of his
“ own Mind; as we ourselves even in this
“ World many times perceive another's
“ Thoughts by looking at Him, tho' he is
“ silent :

p Anima extrinsecus circa Intellectum se versans,
Ipsum circumspicit, quin etiam intima ejus inspiciens,
per Ipsum videt & Deum; atque hæc est illæsa, felixque
Deorum vita, à malis omnino remota: at vero sunt
prima bona, sunt & secunda, sunt quoque tertia; cunc-
taque circa Regem universorum; Ipseque Rex bono-
rum omnium causa est, & Illius gratia omnia. *Plotin.*

CHAP. " silent: But there, all Substance is pure,
 II. " and every Inhabitant, as it were, all over
 ~~~~~ " Eye. Nothing there lies hid, Nothing  
 " is counterfeited, but without Utterance,  
 " Another understands Him <sup>a</sup>."

" THERE the heavenly Inhabitants live  
 " in Tranquillity, having Truth itself for the  
 " Author of their Being, their Essence, and  
 " their Support: there They not only see  
 " things as they are produced, but consider  
 " them in their first Principles, and behold  
 " Themselves in Those about them; for  
 " there all Things are naked and open,  
 " without Obscurity, without Obstructions.  
 " Every one is known to all the rest, in  
 " all, and in every part conspicuous; for  
 " Light

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<sup>a</sup> In cœlis vero non utuntur sermonibus qualibus apud nos ob indigentiam vel ambiguitatem, uti consueverunt, & cum certo quodam ordine, secundumque naturam singula illic agant, nec imperant aliquid, neque consultant: cognoscunt vero mutuo inter se sua per reciprocam conscientiae notionem; quando & hic multa etiam in tacentibus intuitu solo percipimus: ibi vero omne corpus est purum & quilibet habitantium totus est velut oculus. Nihil ibi est occultum, nihil fictum, sed priusquam dixeris, intelligit alter. *Plot.* 385 E.



“ Light unites with Light. Every one pos- CHAP.  
“ sesses all Things in himself, and again be- II.  
“ holds all Things in every other; all Things  
“ then are every where, surrounded with  
“ immense Splendour. Motion there is ab-  
“ solutely free and pure, for the Motion of  
“ one does not interfere with that of ano-  
“ ther: Rest also is there subject to no  
“ Change or Disturbance, for it is not mixt  
“ with things in their Nature variable.  
“ Beauty there is Beauty in the abstract, and  
“ not as a Quality inherent in its Subject.  
“ We may be farther assured that They who  
“ see these things will be never tired with  
“ the sight of them, nor shall any fulness or  
“ loathing ever cause them to desist from be-  
“ holding them; for there will be no Hun-  
“ ger or Emptiness in any one, which by  
“ being filled or satisfied will blunt the  
“ Appetite or abate the Admiration<sup>r</sup>.”

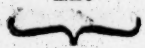
“ FOR

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\* Facilem illic Superos vitam agere, veritatemque ip-  
sam, Eorum genetricem esse, Essentiam & Nutrimentum:  
item illos cernere non illa quidem, quæ generationi sub-  
jecta sunt, sed quæ sint in Essentia, videre quoque seip-  
sos in aliis; omnia enim illic undique perspicua sunt, nihil  
ibi tenebrosum, nihil obsistens; sed omnis Illis omni-  
bus est conspicuus, intrinsecus atque per omnia: Lu-  
men

CHAP.

II.



“ FOR that most holy and most ancient of  
 “ the Gods breaks forth upon the other  
 “ Deities from his hidden Throne of Dark-  
 “ ness, and rising upon them from on high,  
 “ fills them all with Light. Also He raises  
 “ the inferior Spirits towards Himself, and  
 “ enables them by degrees to support his  
 “ Presence, who were at first struck with  
 “ Astonishment at his insufferable Bright-  
 “ ness. But some there are, who are ena-  
 “ bled to make nearer Approaches to Him,  
 “ while others who partake not so plenti-  
 “ fully of his Nature, are somewhat trou-  
 “ bled at his Presence; but they all behold  
 “ him in proportion to their Strength, and  
 “ are fill’d with the Effluence of his Glory.  
 “ But they who are all over steep’d, as it  
 “ were,

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men namque Lumini occurrit ubique. Quilibet in se ha-  
 bet omnia, & omnia rursus in alio conspicit, cuncta igitur  
 ubique sunt: splendor ibi micat immensus: Est ibi mo-  
 tus proculdubio purus, non enim procedentem confundit  
 motum motor alienus: Status etiam illic nulla muta-  
 tione turbatur, non enim instabili natura miscetur.  
 Pulchrum præterea ipsum Pulchrum est, quoniam non  
 inest Pulchro. Existimandum præterea Illos qui illa  
 vident nunquam videndo defatigari, nec satietate ullâ un-  
 quam adduci, ut videre desistant, neque enim vacuitas  
 erit in aliquo, ut deinde impletus & satur finem faciat  
 intuendi. *Plot.* 545.

“ were, in Nectar, (for this heavenly Beau- CHAP.  
“ ty diffuses itself through the whole Soul) II.  
“ do not become only bare Spectators; for  
“ in this happy Place, He who sees, and the  
“ Object seen, are no more separate and a-  
“ part from each other; but He who sees  
“ to perfection, possesses within Himself the  
“ very thing he sees, &c.<sup>1</sup>”

“ AFTER this the Soul shall be wholly  
“ rais'd to that Place where she shall finally  
“ be capable of attaining the Object of all  
“ her Love, nor will she ever rest satisfied  
“ until she has obtain'd it; then shall she  
“ see

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<sup>1</sup> Divinus autem Ille & antiquissimus Deorum de-  
super Diis ceteris effulget ex occulto quodam & ab ex-  
celso Illis exoriens illustrat omnia numina, implens sin-  
gula lumine; tum vero ad se Inferiores animas excitat,  
qui deinceps convertuntur ad Ipsum, cernere non va-  
lentes, ceu solem; sed alii quidem perspiciunt erecti  
ab Ipso, ejusque intuitum facile perferentes; alii vero  
turbantur, quotcunque longius ab Ipsius natura distant:  
Ipsum vero quicumque possunt singuli videant, & quod  
Ipsius est suspiciunt; qui vero per totum quasi Nectare  
perfusi prorsus implentur, cum per totam animam se  
infuderit Pulchritudo, non solum spectatores evadunt;  
non enim ulterius hic quidem spectator extra est, &  
spectaculum similiter extra, sed qui acutè perspicit rem  
habet in seipso perspectam, &c. *Plot.* 551.



CHAP. " see Beauty in its full Perfection, even the  
 II. " Supreme Being himself, and being in-  
 " liven'd by his Presence, she shall go on  
 " from Strength to Strength, till she be  
 " made one with Him, and dwells in the  
 " full Contemplation of Him, which is the  
 " ultimate End of all her Wishes and De-  
 " sires'."

" IN this heavenly Choir, He beholds  
 " the Fountain of Life, the Spring of Intel-  
 " ligence, the Origin of all Being, the  
 " Cause of all Good, and the Principle of  
 " the Soul: all which are not derived from  
 " God, so as any ways to lessen Him; for  
 " God is not compos'd of Matter. Herein  
 " then consists our chiefest Good, and to  
 " depart from hence is nothing else, but  
 " to lose our selves, and become less.  
 " Here the Soul may repose itself, and here  
 " alone be free from Evil. Here it may be  
 " said

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† Posthæc illic prorsus attollitur Anima, potens vi-  
 delicet quod amat denique consequi, nec prius desistit,  
 quam assequatur, ubi tandem omnia Pulchra, & vere  
 existentia cernit, & impleta Entis ipsius vita valde cor-  
 roboratur; fitque & Ipsa ipsum verè Ens, habitatque  
 verè comprehendens & quod jam diu quærit, perspicue  
 sentit. *Plot.* 722.

“ said truly to understand, and truly live, CHAP.  
“ not subject to the Guidance of unruly II.  
“ Passions. Here to live is the Act or Exer-  
“ tion of Intelligence, which produces even  
“ the Gods into Being, while it gently  
“ moves the Almighty in some hidden and  
“ unknown Manner; it begets likewise  
“ Beauty, it begets Justice, and generates  
“ even Virtue itself; for all these things  
“ does a Soul bring forth fill’d with the di-  
“ vine Presence, which is the Beginning  
“ and End of all its Hopes; the Beginning  
“ as it proceeds from thence; and the End  
“ because there is its chiefest Good, and be-  
“ ing arriv’d there, she injoys the Perfections  
“ of her first Original. For the Soul in its  
“ natural State loves God, and desires to be  
“ united to Him with all the Ardour of a  
“ most devout Affection, and indeed there  
“ is nothing beyond this to be wish’d for;  
“ but then we must lay aside every Weight,  
“ and withstand those Temptations which  
“ on all sides surround us, and rely upon  
“ Him alone. Wherefore let us hasten from  
“ this sublunary World, and grieve that  
“ we have still the least Attachment to fix  
“ us down to the Concerns of it, so shall  
“ we embrace God with our whole Soul;

M

“ and

CHAP. " and there will be nothing left in us to  
 II. " hinder our close Conjunction with Him.  
 { " In that happy State we shall see God,  
 " and (as much as may be) see ourselves  
 " all over enlighten'd, full of intelligible  
 " Light, even Light itself, pure, lively and  
 " sublime ".

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" In hoc autem choro inspicit Vitæ fontem, fontem  
 Mentis, Entis Ipsius principium, Boni causam, Radicem  
 Animi, quæ quidem non ita ex Deo affluunt, ut Eum  
 comminuant, non enim moles est Deus; hîc profecto  
 bonum consistit nostrum; hinc procul abesse nihil al-  
 liud est quam esse minus; hîc Anima requiescit; hîc  
 tantum animus è malis est liber; hic verè intelligit,  
 nec ullis est obnoxius passionibus, hic solum vivere  
 revera contingit; illic enim vivere Mentis est actus;  
 Actus autem Deos quoque generat, dum attingit Deum  
 tactu quodam occulto atque tranquillo; generat autem  
 Pulchritudinem, generat & Justitiam, generat ipsam  
 quoque virtutem; hæc enim Deo prægnans Anima  
 parit, atque id animo principium est & Finis; Princi-  
 pium quidem quoniam inde procedit; Finis autem  
 quoniam illic ejus est Bonum, perveniensque illuc, Ipse  
 hoc ipsum quod erat, evadit. Animus in naturali ha-  
 bitu constitutus amat Deum, Deo commisceri deside-  
 rans, quasi pulchram virginitatem honesto affectum  
 amore.—Et profecto nullo illic est opus ulterius; sed  
 contra cætera prorsus deponere debet & in eo solo con-  
 sistere, reliquis penitus amputatis, quæ circum nobis  
 adhærent; quemobrem hinc emigrare properandum  
 est, dolendumque nobis quòd hîc aliqua ex parte ali-



gati vivamus, ut toto penitus animo complectamur Deum, nihilque reliqui sit in nobis, quo non pariter attingamus. Jam vero in eo vivendi statu, videre licet Deum, & (quemadmodum fas est) videre se-ipsam quidem illuminatum, Intelligibili jam lumine plenum, imo vero lumen Ipsum, purum, leve, sublime. *Plotin.*  
768.

CHAP.  
II.



M 2

CHAP.



## C H A P. III.

*The Testimony of some Moderns, that the Ancients, particularly the Philosophers, did believe the Doctrine of future Rewards and Punishments.*

AFTER all these lively Descriptions of another Life after this, and the open Professions the Philosophers have made of their Belief of future Rewards and Punishments, if there can the least Doubt remain in the Reader's Breast of the Truth and Sincerity of such Professions, it must arise from the Influence and Prepossession of a few random Expressions, now and then thrown out, to depreciate the Philosophers, by certain Persons, who thinking themselves obliged to say something out of the common Road, very frequently discover their Ignorance and Want of Sense in the very attempt to display their Learning: But that  
such

such Pretenders to Knowledge, such empty CHAP.  
Mimicks of real Worth, may no longer III.  
impose upon Persons of good Understanding, ~~~~~  
whose Education or Business in Life may  
not afford them means or time to make  
particular Inquiries themselves; I shall, in  
the next place, bring the Opinions of some  
very eminent Men among the Moderns to  
prove, that the Ancients, particularly the  
Philosophers, did faithfully and sincerely be-  
lieve a future State, &c. And if the Reader  
pleases to recollect from what is past, as  
well as to observe in what's to come, the  
several Inducements they had for this their  
Belief, the Motives and Reflexions which  
led them to it, and likewise for what things,  
and on what account They expected such a  
State, He will have very little reason to  
question their Faith in this Particular, espe-  
cially when He sees Men of great Character  
for Learning and Wisdom in the Christian  
World, make not the least doubt of it.

THE first which I shall mention is *Grotius*,  
who says, “ That the Soul survived the  
“ Body, is a very ancient Tradition deliver-  
“ ed down to us by our first Parents, and re-  
“ ceived by almost all civilized Nations in



CHAP. " the World, as appears from *Homer* and  
 III. " the Philosophers, not only among the  
 { " *Grecians*, but the ancient *Gauls*, who  
 " were call'd *Druids*, and from the *Brach-*  
 " *mans* among the *Indians*, and from those  
 " Accounts which very many Writers have  
 " given us of the *Ægyptians*, *Thracians*  
 " and *Germans*. Moreover, that we may  
 " find many things concerning a future  
 " Judgment not only among the *Greeks*,  
 " but also among the *Ægyptians* and *In-*  
 " *dians*, we may learn from *Strabo*, *Dio-*  
 " *genes-Laërtius* and *Plutarch* ; to which  
 " we may add the commonly received No-  
 " tion of a general Conflagration. And  
 " even of later Days, when the *Canaries*,  
 " *America* or any other foreign Country  
 " was first discovered, this same Opinion of  
 " the Soul's Immortality and a Judgment to  
 " come, was found likewise among them <sup>a</sup>."

Again

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<sup>a</sup> Animum superesse corpori antiquissima traditio est, à primis Parentibus ad Populos moratiores pene omnes manavit, ut ex *Homeri* carminibus apparet, & ex Philosophis non *Græcorum* tantum, sed & *Gallorum* veterum, quos *Druidas* vocabant, & *Indorum* quos *Brachmanes*, & ex iis quæ de *Ægyptiis* & *Thracibus*, quin & *Germanis* Scriptores plurimi prodiderunt.

Quin

Again He says, " There is no reason in the CHAP.  
 " World why the Resurrection from the III.  
 " Dead should be thought incredible, since  
 " many learned Men, as *Zoroaster* among  
 " the *Chaldeans*, almost all the *Stoicks*, and  
 " *Theopompus* among the *Peripateticks*,  
 " not only believed it possible, but that it  
 " was certainly to be expected <sup>b</sup>."

*MEIBOMIUS* on these Words of  
*Epicurus* (*Mors nihil ad Nos*,) makes the  
 following Observation; " This is an impi-  
 " ous Opinion, chiefly levell'd against the  
 " *Platonists* and *Aristotle*: for since Man  
 " consists of two Parts, of the governed,  
 " and that which governs; the first indeed  
 M 4 " perishes

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Quin & de Judicio divino post hanc vitam plurima  
 extitisse videmus, non apud Græcos tantum, sed apud  
 Ægyptios & Indos, ut nos Strabo, D. Laërtius, Plu-  
 tarchus docent, quibus addi potest traditio de mundo  
 conflagraturus.—Etiam cum in Canarias, Americam,  
 & alia longinqua loca primum ventum est, reperta ibi  
 quoque eadem de Animis & judicio sententiæ. *Grot.*  
*1. de Verit. 22.*

<sup>b</sup> Nulla est causa cur inter impossibilia habeatur re-  
 stitutio dissoluti corporis, cum viri eruditi, *Zoroaster*  
 apud Chaldæos, Stoici prope omnes, & inter Peripate-  
 ticos *Theopompus* eam & fieri posse & futuram credi-  
 derint. *Grot. 2. de Ver. 10.*

CHAP. " perishes and turns to Dust, but the other,  
 III. " that is the Soul, lives and returns to God  
 " from whom it receives Reward or Punish-  
 " ment ; thus the *Egyptian* Priests taught,  
 " thus the *Chaldeans*, thus the *Indian*  
 " Sages, and from the *Egyptians*, *Pythago-*  
 " *ras*, *Plato* and the other *Græcians* drew  
 " this wholesome Doctrine, and which, by  
 " far the greatest part of the World has  
 " embraced in these our Days <sup>c</sup>."

LORD *Herbert* reckons this one of those five Points, which he says not only we ourselves, but the People of the whole Earth should believe as a certain Truth, " That  
 " from the Justice and Goodness of God we  
 " shall be rewarded or punish'd, not only in  
 " this Life, but in that to come <sup>d</sup>." And in another

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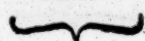
<sup>c</sup> Impia & hæc opinio est adversos Platonicos & Aristotelem præcipuè directæ ; cum enim ex duobus constet Homo, ex imperante & eo cui imperatur ; hoc quidem dissolvitur, & in terram redit ; illud autem seu Anima vivit & ad Deum revertitur ; à quo præmia aut pœnas habet ; sic docuerant Ægyptii Sacerdotes, sic Chaldæi, Indorumque Sapientes ; ab Ægyptiis Pythagoras, Plato, aliique Græci sanam eam doctrinam hausserant, & melior orbis Pars eandem amplectitur hoc nostro tempore. 10 *Di. Laert.* 139. in *Not.*

<sup>d</sup> Non tantum nostri, sed universi orbis Coetus pro veris indubitatisque habere debent, nempe dari ex Bonitate



another place he calls this Opinion, *Solen-* CHAP.  
*nem illam Notitiam communem* \*.

III.



ELSEWHERE He speaks in this manner ;  
“ It remains that we explain what the Gen-  
“ tiles thought concerning future Rewards  
“ and Punishments, for this seems an Article  
“ of the more serious Religion of the An-  
“ cients, collecting it from the Notion of  
“ the divine Justice and Goodness, which  
“ Attributes of Almighty God, that they  
“ were own'd and acknowledg'd by Them,  
“ all ancient Testimonies loudly bear wit-  
“ ness. That the Supreme Being was to be  
“ worshipp'd for his own sake, the Gentiles  
“ readily determin'd, since They believed the  
“ most excellent Nature worthy of the highest  
“ Adoration ; but besides this, from his in-  
“ finite Goodness They hoped for some  
“ better State hereafter, than They found,  
“ They could ever obtain in this Life : It  
“ being as it were graffed in their very  
“ Souls, that God was both able and wil-  
“ ling to recompense them in the next  
“ World

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nitae Justitiaque divinâ, præmium vel poenam, tum  
in hac vita, tum post hanc vitam. *Rel. Gent. 2.*

\* *Rel. Gent. 283.*

CHAP. " World for any Deficiency of Happiness in  
 III. " this, provided They were not wanting to  
 " Themselves: neither could They ima-  
 " gine, that human Virtue and Goodness  
 " was so hateful to the Gods, that the Con-  
 " dition of the Pious and Upright even to  
 " Eternity should not be incomparably more  
 " happy, than that of the Wicked and Ir-  
 " religious. Lastly, the Schools both of  
 " their Philosophers and Divines taught,  
 " that nothing is more consonant to the  
 " divine Nature, than that God would re-  
 " ward the Righteous and punish the  
 " Wicked<sup>f</sup>."

BISHOP

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<sup>f</sup> Quid de præmio & pœna fenserint Gentiles, explicandum manet; hæc quippe sincerioris veterum religiosi cultus videtur Pars, utrumque ex Justitia & bonitate divina colligentes quæ summa Dei Opt. Max. attributa ab Illis agnita fuisse, cuncta apertè clamant vetera testimonia, Deum quidem summum——simul etiam quod pro bonitate ejus beatorem statum, quam hæc in vitâ consequi possent, speraverant; uti quorum animis insitum esset, Deum hæc nostra meliorem vitam largiri posse & velle, modo Homines suis non deessent partibus. Neque enim existimabant adeo invisam & exosam Diis humanam esse virtutem, ut non beatior Bonis, Piisque quam sceleratis, Impiisque viris addiceretur vel in æternum Status. Nihil tandem mage congruum Naturæ divinæ esse docuerant, tum Philo-  
 sophorum,

BISHOP *Stillingfleet* says, “ The Rea- CHAP.  
 “ son why *Moses* did not insist more on the III.  
 “ Existence of God and the Immortality of  
 “ the Soul, was because these in the time  
 “ of the writing of his Books were believ-  
 “ ed with an universal Consent of Man-  
 “ kind<sup>g</sup>.” And Bishop *Wilkins* to the same  
 purpose : “ Nothing hath been more uni-  
 “ versally believed in all Places and Times  
 “ than the Distribution of future Rewards  
 “ and Punishments to Men according as  
 “ their Lives and Actions have been in this  
 “ World, and all sorts of Professions of  
 “ Men, as Princes, Statesmen, Philoso-  
 “ phers, Artists, &c. have had great Im-  
 “ pressions upon their Minds, &c.—In  
 “ brief, all the Attestations among them  
 “ concerning the Soul’s Immortality are  
 “ founded in their Belief of the Necessity  
 “ of this Principle, That there must be a  
 “ future State of Rewards and Punish-  
 “ ments<sup>h</sup>.” Dr. *Barrow* says, “ As to the  
 “ evident Discovery concerning the Immor-  
 “ tality

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sophorum, tum Theologorum Gentilium scholæ, quam  
 ut bona Bonis, mala Malis remetiretur Deus. *Rel.*  
*Gent.* 275.

<sup>g</sup> *Orig. Sacr.* 244. *Camb.* 1702.

<sup>h</sup> *Nat. Rel.* 149. 151. *Lond.* 1693.



CHAP. "tality of Man's Soul, or a future State,  
 III. "even the Gentile Theology seems to have  
 "out-gone the Jewish, grounding upon their  
 "reveal'd Law<sup>i</sup>." Dean *Sherlock*, in his  
 Discourse of the Immortality of the Soul,  
 spends one whole Section in proving it from  
 the universal Consent of Mankind, parti-  
 cularly the Philosophers, in the Belief of it<sup>k</sup>.  
 And ABp *Tillotson* tells us, "That our  
 "Souls are of an immortal Nature, and  
 "pass into another State upon the Dissolu-  
 "tion of our Bodies, is a natural Notion  
 "and Dictate of our Minds<sup>l</sup>." And which  
 proves this Assertion true, he says in another  
 place, "It appears that all People and Na-  
 "tions of the World did universally agree  
 "in this Apprehension, that their Souls did  
 "remain after their Bodies, and pass into  
 "a State of Happiness or Misery according  
 "as They had demean'd themselves in this  
 "Life<sup>m</sup>."

AGAIN, "As for the two other Prin-  
 "ciples of natural Religion, the Immorta-  
 "lity of the Soul and a future State, I do  
 "not

<sup>i</sup> 2 Barr. 210.

<sup>l</sup> 3 Till. III.

<sup>k</sup> Chap. 2. Sect. 3.

<sup>m</sup> 3 Till. 127.

“ not find but that They are rather suppos’d, CHAP.  
“ than expressly reveal’d in the Bible; for if III.  
“ there were no Revelation, Men might be  
“ persuaded of These. And so the Heathens  
“ were by Arguments drawn partly from the  
“ Operations of the Soul, and partly from  
“ the Justice and Goodness of God <sup>n</sup>.” “ The  
“ Immortality of the Soul, which is a Prin-  
“ ciple of natural Religion, is not any where  
“ that I know of expressly asserted in Scrip-  
“ ture, nor need it be so, being to be known  
“ by natural Light without divine Revela-  
“ tion; but divine Revelation did always sup-  
“ pose it, and take it for granted, as one of  
“ the Foundations of Religion <sup>o</sup>.” Agreea-  
ble to these Notions, Bp. *Leng* says, “ that  
“ a future State is a Thing rather taken as an  
“ allowed Principle of natural Religion, than  
“ offered to be formally proved by the first  
“ Revelation, which is a plainer Evidence  
“ of its being anciently believ’d, than any  
“ explicit Declaration of the Truth of it  
“ would be <sup>p</sup>.” Again thus; “ All Socie-  
“ ties of Men, that have ever subsisted in  
“ the World in any tolerable Order, have  
“ always

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<sup>a</sup> 3 *Till.* 414. 607.

<sup>o</sup> 3 *Till.* 414. 607.

<sup>p</sup> *Leng* 115. *Boyle's Lect.*

CHAP. " always profess the Belief of God's Existence

III. " and an Expectation of some divine Re-  
 wards and Punishments, and that this  
 " Belief or universal Consent did not arise  
 " from any Art or Contrivance, or Compact  
 " of Men, in order to keep one another in  
 " awe, but was really antecedent to it, and  
 " built upon a more universal Principle<sup>a</sup>.  
 " What Opinion *Plato* had of this Matter  
 " is evident from the whole Tenour of his  
 " Writings, the great Design of which is to  
 " establish the first Principles of Religion and  
 " Morality, the Being and Providence of  
 " God, the natural and eternal Distinction of  
 " Good and Evil, the Immortality of the  
 " Soul and a State of future Rewards and  
 " Punishments<sup>r</sup>." " And we have several  
 " Instances of the Sentiments of Philoso-  
 " phers who lived before *Plato*, who made  
 " both the Being of God and the future State  
 " of the Soul, not only an Article of their  
 " Creed, but a Principle of their Philoso-  
 " phy<sup>s</sup>." " For they were upon good  
 " Grounds of Reason convinced of some of  
 " Those great Truths, which are strong Mo-  
 tives

<sup>a</sup> *Leng.* 126. *Boyle's Lect.*

<sup>r</sup> *Id.* 136.

<sup>s</sup> *Id.* 143.



“ tives to Obedience to the Law of Nature; CHAP.  
“ such as the Immortality of the Soul, and a III.  
“ future State of Rewards and Punishments’.”

DR. *Clark* is of the same Opinion with the great Men before mention'd, as we may see by the following Passages: “ That the  
“ Soul shall survive the Dissolution of the  
“ Body, and be capable of receiving in a  
“ future State the Rewards or Punishments  
“ due to the Good or Evil it had done in  
“ this Life, was clearly enough deducible  
“ from the Light of Nature, and proved  
“ by undeniable Reasonings ”. “ The  
“ wisest and best Men therefore even in the  
“ Heathen World, have in all Ages and in  
“ all Nations, from the Consideration of the  
“ Nature and Reason of Things, from their  
“ Ideas of the Attributes and Perfections of  
“ God, and from the unequal Distribution  
“ of Things in the present Life, justly and  
“ strongly argued themselves into a Belief  
“ and Expectation of a future and better  
“ State. They argued that nothing could  
“ be imagin'd more vain and empty, no-  
“ thing

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\* *Leng.* 350. *Boyle's Lett.*

5 *Clark.* 215. *Posth. Serm.*

CHAP. " thing more void of all Marks of Wisdom,  
 III. " than the Fabrick of the World and the  
 ~~~~~ " Creation of Mankind, if all this was done  
 " without any farther design, than only
 " for the maintaining a perpetual Succes-
 " sion of such a short-lived Generation of
 " Mortals, as we at present are, to live in
 " the utmost Confusion and Disorder for a
 " few Years, and then perish eternally into
 " Nothing. They argued that since this
 " could not rationally be the Case, there
 " must consequently be a future State,
 " &c^w." " That the Soul of Man is im-
 " mortal, and shall survive after the Dissolu-
 " tion of this corruptible Body, is a Truth,
 " which has always been thought even na-
 " turally demonstrable from Principles of
 " the best Philosophy ; and that Man is a
 " Creature capable of doing Good or Evil,
 " and consequently of giving an Account of
 " his Actions and of being judged, reward-
 " ed or punish'd, is also very evident to
 " Reason ; all this has been collected by
 " the wiser and more considerable Part of
 " Men, even among the Heathens Them-
 " selves^x." " I T

^w 5 *Clark*. 339.

8 *Cl*. 142.

“ IT has pleased God much more general- CHAP.
“ ly to try his best Servants with various III.
“ Afflictions and Sufferings, than with tem-
“ poral Prosperity. By the wisest and most
“ rational Men, even in the Heathen World,
“ was this Conduct of Providence observed,
“ and it was very reasonably applied by
“ Them, as a strong Argument to convince
“ Themselves of the Certainty of a future
“ State.” “ By the Light of Nature it-
“ self this Doctrine was known with great
“ Certainty, that God would reward every
“ Man according to his Deserts; it being
“ evidently contradictory to the very No-
“ tion of the Being of God, &c^z.” “ To
“ the many natural Proofs therefore of the
“ Immortality of the Soul; the best and
“ wisest Men among the Heathens added
“ this moral Argument also, that since
“ God could not but be Just and Good, and
“ yet Justice and Goodness did not sufficient-
“ ly appear in the present Dispensation of
“ Providence, therefore there would cer-
“ tainly be a future State, wherein should
“ finally be rendered to every Man accord-
“ ing

^y 8 Clark 329.

^z 9 Cl. 187.

CHAP. "ing as his Deserts should be ^a." "The
 III. "Immortality of the Soul, has been com-
 "monly believed in all Ages and in all
 "Places, and by the almost general Consent
 "of all the most barbarous Nations under
 "Heaven; and the most learned and think-
 "ing part of Mankind at all Times and in
 "all Countries, where the Study of Philo-
 "sophy has been in any measure cultivated,
 "have almost generally agreed, that 'tis ca-
 "pable of a just Proof from the abstract Con-
 "sideration of the Nature and Operations
 "of the Soul itself^b."

^a *Cl.* 189. 368.

^b *Clark's Attrib.* 263.



CHAP.

C H A P. IV.

What sort of Rewards and Punishments the Philosophers held absurd and ridiculous, and therefore did not believe in a literal Sense.

FROM the Testimonies of these great Men just mention'd, it is evident that Mankind from the Dictates of their own Minds, and from the Strength of natural Reason, without any particular Revelation, might easily have a Notion of future Rewards and Punishments, and by the many express Authorities of the Antients themselves in a former Chapter, it manifestly appears, that in fact They had such a Notion. We may observe likewise that their Descriptions of these Things have scarcely the least Tincture of Grossness, Absurdity or material Mixture; but are pure, spiritual and abstracted from all corporeal Injoyment or Suffering.

CHAP. And indeed I purposely omitted all figurative, poetical or metaphorical Descriptions, such as the *Elysian Fields, Rivers of Forgetfulness, endless Labours, &c.* which now and then the Philosophers mention in their external Doctrine to the Apprehension of the Vulgar, because I know They are not permitted to believe them figuratively; tho' at the same time we must be sensible, that our own Religion greatly abounds with Figures, Dreams, Visions, Types, Metaphors, Allegories, Mysteries, &c. and with relation to this very Subject, how many seemingly corporal, earthly, and worldly Descriptions may we meet with? Such as, *gnawing Worms, Fire and Brimstone, weeping and gnashing of Teeth, endless Darkness, eating and drinking in a Kingdom, sitting on Thrones, new Wine, Palms in our Hands, Crowns and Scepters, fine Cities, Doors of Emerald, precious Stones, Seas of Glass, &c.* all These and many more such like Representations we approve of and defend, as They are suppos'd to be generally taken in a figurative, metaphorical Sense, and are judged very expressive to our weak Capacities, of such things, as shall happen hereafter: but it may be thought exceeding hard
and

were held absurd by the Philosophers. 181

and unjust, that some little Indulgence of CHAP.
this kind will not be allowed to Others; IV.

for on the bare mention of them, we immediately ridicule and utterly reject all their Stories and Descriptions, which in the literal Sense carry with them the least Absurdity, tho' in fact their Figures, Allusions, &c. are altogether as natural and proper as our own, nay oftentimes just the same. But that this Objection, unreasonable as it is in our Mouths, may have no Weight to lessen our Opinion of the real Belief of the Philosophers, I shall in the next place show, that They either held such corporeal Rewards and Punishments absurd and ridiculous, or did not believe them in a literal Sense; and this I shall do in their own Words.

CICERO gives us this Caution, "Do not
" believe (what you may often read in Le-
" gends) that They who have committed any
" impious or wicked Act, are really tormen-
" ted by Furies with burning Torches. E-
" very one's own Roguery and his own Ap-
" prehensions make Him uneasy, his own
" Wickedness continually haunts and drives
" him on to Distraction; his own evil
" Thoughts and the Terroures of a guilty

CHAP. "Conscience disturb and frighten him;

IV. "These are the Furies, which for ever infest
 "the Impious, These are the Torches,
 "These the burning Flames^a."

AGAIN he says, "Tell me, I pray you,
 "if such things, as These fright you, *viz.*
 "a Dog with three Heads at the Gates of
 "Hell, the roaring of *Cocytus*, or the Pas-
 "sage over *Acheron*, &c. Do you think
 "me so mad, as to believe such things? or
 "what mighty Trouble is it to confute these
 "Hobgoblins of the Poets and Painters,
 "for who is so silly, as to be uneasy or
 "disturb'd at them^b?"

"WHAT

^a Nolite enim putare, quemadmodum in Fabulis sæpenumero videtis, eos qui aliquid impiè, sceleratè-que commiserunt, agitari & perterreri Furiarum tædis ardentibus. Sua quemque Fraus & suus Terror maximè vexat; suum quemque Scelus agitat, mentiæque afficit: suæ malæ cogitationes, conscientiaque Animi terrent. Hæ sunt Impiis assiduæ domesticæque Furia, hæ Flammæ, hæ Faces. *Cic. 2. Orat. 24. & 33. Orat. 20.*

^b Dic quæso num te illa terrent triceps apud Inferos Certerus, Cocyti fremitus, transvectio Acherontis, &c? Adeo me delirare censes, ut ista esse credam? aut quid negotii est hæc Poetarum, & Pictorum portenta convincere? quis est enim tam excors, quam ista moveant? *Cic. 1. Tusc. quæst. 5.*

were held absurd by the Philosophers. 183

“ WHAT old Woman is there so sense- CHAP.
“ less as to fear those things, which you IV.
“ yourselves, without the Assistance of na-
“ tural Philosophy, would have been afraid
“ of, viz. the Temples of *Acheron*, &c.
“ ought not a Philosopher to be asham'd to
“ glory in his not fearing, or in his having
“ discovered the Falsity of such Stories?”

“ I do not believe, that the Gods take
“ delight in Ambrosia or Nectar, or in
“ having beautiful Youths for their Cup-
“ bearers: these things were the Inventions
“ of *Homer* in applying human Appetites,
“ or Necessities to the Gods^d.”

“ FOR we find such Opinions as are the
“ Product of meer Invention waste away by
N 4 “ Time,

* Quæ est Anus tam delira, quæ timeat ista quæ
vos, si Phisica non didicissetis, timeretis? Acheruntia
Templa, &c. non pudet Philosophum in eo gloriari,
quod hæc non timeat, & quod falsa esse cognoverit.
Cic. I. Tusc. Quæst. 21.

^d Non enim Ambrosia Deos aut Nectare, aut Juven-
tute pocula ministrante, lætari arbitror, &c. finge-
bat hæc *Homerus*, & humana ad Deos transferebat. *Cic. I.*
Tusc. Quæst. 26.

CHAP. "Time, and come to nothing, for who
 IV. "now believes any such thing as a *Centaur*
 ~~~~~ "or *Chimæra*? Or what doting old Wo-  
 "man can there now be found who is  
 "frighted at those Stories of Hell, which  
 "were formerly so currently believed?"

EVEN Poets sometimes have exploded these gross Representations, tho' originally of their own raising; thus *Horace* says,

*Dreams, magick Terrors, Miracles and  
 Hags,  
 Hobgoblins, Spirits and Thessalian Tales  
 Do you despise<sup>e</sup>? —*

AND *Ovid*,

*Wonders I sing, the Lyes of Ancient  
 Bards<sup>g</sup>.*

*The*

<sup>e</sup> Etenim videmus cæteras opiniones fictas atque vanas diuturnitate extabuisse, quis enim Hippocentaurum fuisse aut Chimæram putat? Quæve Anus tam excors inveniri potest, quæ illa quæ quondam credebantur apud Inferos portenta, extimescat. *Cic. 2. Nat. Deor. 2.*

<sup>f</sup> Somnia, terrores magicos miracula, Sagas,  
 Nocturnos Lemures portentaque Thessala rides?

*2 Hor. 2 Ep. 208.*

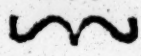
<sup>g</sup> Prodigiola loquar, veterum mendacia vatum.

*3 Am. 6 El. 17.*

were held absurd by the Philosophers. 185

The Faith of Poets seldom Credit gains CHAP.

Scylla by us———

We Wings to Feet, and Serpents join to IV.   
Hair,

We Tityon stretch on wide-extended  
Plains,

And give to Cerberus his frightful  
Heads,

We Giants make, &c.——

Endless the Liberties which Poets take,  
Nor can one credit any thing They say<sup>h</sup>.

I'd sooner think Medusa's Head  
Was cover'd o'er with Snakes, &c.——  
All these I'd sooner much believe,  
than<sup>i</sup>.——

### LUCRE-

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<sup>h</sup> Nec tamen ut Testes mos est audire Poetas—  
Per Nos Scylla———

Nos pedibus pennas dedimus, nos crinibus angues,  
Nos quoque per spatium Tityon porreximus ingens  
Et tria vipereo fecimus ora Cani.

Fecimus Enceladum, &c.

Exit in immensum foecunda licentia vatum

Obligat historicâ nec sua verba fide.

Ov. 3 Am. 12 El.

<sup>i</sup> —— Credam prius ora Medusæ

Gorgonis anguineis cincta——&c.

Hæc ego cuncta prius quam——Ov. 4 Trist. 7 El.

CHAP. *LUCRETIVS*, as He is generally al-  
 IV. lowed not to believe future Rewards and  
 } Punishments in any Sense, cannot be brought  
 as an Authority in the present Case, and  
 therefore the following Passage is only men-  
 tion'd, as it may serve to illustrate the same  
 Thought in other Authors,

*Nor Tantalus here dreads th' impending  
 Stone,*

*Nor greedy Vultures Tityon's Liver  
 gnaw,*

*But He is Tityus who consum'd in Love  
 Ten thousand Torments prey upon his  
 Soul,*

*Or whom some other pining Care brings  
 low,*

*He Sisyphus in Life who, &c.<sup>k</sup>.——*

*SENECA* advises us to think, “ that  
 “ those things which make the Shades be-  
 “ low

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\* Nec Miser impendens magnum timet aëre Saxum  
 Tantalus——

Nec Tityum volucres ineunt Acheronte jacentem—  
 Sed Tityus nobis hic est, in amore jacentem  
 Quem volucres lacerant, atque exest anxius Angor:  
 Aut alia quâvis scindunt cuppedine curæ  
 Sisyphus in vita quoque, &c.——



were held absurd by the Philosophers. 187

“ low terrible to us are a meer Fable; there  
“ are no such things as Darkneſs or Priſons,  
“ no Lakes of Fire, or Rivers of Forgetful-  
“ neſs, no Tribunals or trembling Culprits.  
“ Theſe are all Fictions of the Poets to fill  
“ us with imaginary Fears<sup>1</sup>. ” “ There is  
“ no Man ſuch a Child as to be afraid of  
“ *Cerberus* or Darkneſs, or of Hobgoblins  
“ with ratling Bones, &c<sup>m</sup>. ”

CHAP.  
IV.

*PLUTARCH* ſays, “ Many Lyes and  
“ Stories are told of this kind, ſuch as exalt  
“ to Heaven Things which are in their Na-  
“ ture corruptible, for as it is unlawful and  
“ abſurd to deny Virtue and Goodneſs to  
“ the divine Nature, ſo it is fooliſh and  
“ ridiculous to place earthly Things in  
“ Heaven<sup>n</sup>. ”

IN

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<sup>1</sup> Cogita illa quæ nobis Inferos faciunt terribiles, Fabulam eſſe. Nullas imminere mortuis tenebras, nec carcerem, nec flumina flagrantia igne, nec oblivionis amnem, nec Tribunalia & Reos. Luſerunt iſta Poetæ & vanis nos agitavere terroribus. *Sen. ad Marc.* 19.

<sup>m</sup> Nemo tam puer eſt, ut *Cerberum* timeat & tenebras, & larvalem habitum nudis oſſibus cohærentium. *Sen. Ep.* 24.

<sup>n</sup> Hujusmodi multa fabulantur commentitia, ea quæ natura mortalia ſunt inter cœleſtia referentes.  
Atqui

CHAP. IN other places He says, " Now as to  
 IV. " those frightful Stories of Things in an-  
 " other World, which represent to us Spec-  
 " tres and Apparitions, with dreadful Names  
 " and burning Rivers, with many other ter-  
 " rible Appearances, They are esteem'd Lyes  
 " and are scouted almost by every Body.  
 " Against these Impositions then, let us al-  
 " ways have this well-known Saying ready  
 " in our Minds, that Poets have little re-  
 " gard to Truth." And a Page or two  
 farther, speaking of such Fictions, he says,  
 " In which Allegories, one Thing is de-  
 " clared and another understood °."

" As I said before, there are very few  
 " that believe these Fictions and Old-wives  
 " Fables ; or if They do, They believe at  
 " the

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Atqui adimere semel Virtuti Divinitatem, nefas & il-  
 liberale, rursus in cœlo locare terram, stultum fit ;  
 Relinquenda igitur Fabulæ. 1 *Plut.* 35 F.

° Jam Illæ apud Inferos portentorum fictiones, quæ  
 terribilibus nominibus spectra & simulachra fabricantur,  
 ardentium fluminum, locorum horribilium, ac terri-  
 bilium suppliciorum ; ferè ab omnibus deprehenduntur  
 esse fabulosæ admodum : adversum hæc ergo rursus  
 promptè id aures nostras personet, Poësi non admodum  
 curæ esse Veritatem.—Quibus Allegoriis cùm aliud  
 dicitur, intelligitur aliud. 2 *Plut.* 17 B. 19 E.

were held absurd by the Philosophers.

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“ the same time, that being initiated, and CHAP.  
“ making use of certain Expiations will pre- IV.  
“ serve them from the ill Effects of them in  
“ the other World <sup>p</sup>. ”

“ FOR the Liver of a Man cannot last  
“ for ever to be the Food of Vultures, since  
“ it must either be consum'd in the funeral  
“ Pile, or by Corruption; neither is the  
“ bearing of great Weights, or insupporta-  
“ ble Labours inflicted as a Punishment in  
“ the other World, for there are no re-  
“ mains of Body long after Death, which  
“ can undergo such kind of suffering <sup>q</sup>. ”

*PLOTINUS* speaking of the Joys of  
Heaven, explains the common Conceptions  
of them in the following manner. “ For  
“ what

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<sup>p</sup> Et vero hæc ut dixi, non admodum multi metu-  
unt, Matrum & nutricum opiniones ac fabulosa com-  
menta; & rursus qui timent, quasdam initiationes &  
expiationes putant opitulari, quibus purgati maneat  
apud Manes. 2 *Plut.* 1105 B.

<sup>q</sup> Non enim Vultures semper jacentium in terra de-  
pascuntur jecur; aut enim Igne Id, aut putredine ab-  
sumptum est; neque ponderum moles gestandorum  
fatigant atque conficiunt corpora pœnas luentium, ne-  
que Reliquiæ sunt corporum post mortem, quæ cru-  
ciatus sustinere possunt. 2 *Plut.* 1130 D.



CHAP. “

IV. “

“ what else can be meant by the Gardens of  
 “ *Jupiter*, but the Representation and Splen-  
 “ dour of his Presence? and what again by  
 “ this Splendour, these Graces, these Orna-  
 “ ments of God, but the Beams or Efflux  
 “ of his Reason? And *Venus* is said to be  
 “ born, when Reason is conceived in the  
 “ Mind by the Understanding: this is that  
 “ happy Fulness, that most beautiful Trea-  
 “ sure of resplendent Riches, which on  
 “ every side diffuses itself; and this it is to  
 “ be drunk with Nectar, for Nectar in Hea-  
 “ ven is nothing else, but what the Gods  
 “ imbibe; now what is subject to, or join’d  
 “ to Mind, imbibes or draws to itself the  
 “ Reason of Mind, but the Mind itself is  
 “ at Rest, ever satisfied with its own Ful-  
 “ ness, but it is necessary that Fables, &c.”  
 —“ There every Individual shines forth in  
 “ the

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• Quid enim aliud Jovis horti significare possunt,  
 quam imagines, splendoresque Ipsius? Quid rursus  
 splendores, ornamentaque Jovis sunt, nisi Rationes  
 ab Ipso fluentes. Ratio autem ab Intellectu in anima  
 concipitur, quando Venus nata dicitur; hæc est af-  
 fluentia felix, Thesaurusque divitiarum pulcherrima-  
 rum jam palam & perspicuè refulgentium; jam vero  
 id ipsum est ebrium Nectare fieri. Quid enim aliud  
 apud

*were held absurd by the Philosophers.* 191

“ the Whole; and again every Particular CHAP.  
“ and the Whole are at once conspicuous IV.  
“ to each discerning Intelligence; just as if  
“ They were as quick-sighted as *Lynceus*,  
“ whose Eyes are said to have pierced to the  
“ very Bowels of the Earth. This Fable,  
“ I am of opinion signifies the Quick-sight-  
“ edness of the heavenly Inhabitants ‘.”

“ As They do who apply Names and Ex-  
“ pressions most esteem’d among Men to  
“ divine Things, such as an Understanding  
“ drunk with Nectar, going to Feasts and  
“ Entertainments; and again, as the Poets  
“ have it, *Jupiter’s* Smiling, and many o-  
“ thers of the like kind, to represent to us,  
“ that most joyful, most amiable, and most  
“ desirable

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apud Deos est Nectar, quàm quod Deus Aliquis haurit;  
quod autem Menti subest, Mentis haurit Rationem:  
Mens autem ipsa, jam statura conquiescit. Oportet  
autem Fabulas, &c. *Plot.* 299.

‘ Illic autem ex Toto quodlibet ubique prodit, si-  
mulque extat quodlibet atque Totum; apparet quidem  
Pars, inspicitur quoque ab eo, qui acutè cernat &  
Totum, ceu si quis talis sit visu, qualis fertur fuisse  
*Lynceus*, qui intima Terræ traditur radiis oculorum  
penetrare consuevisse. Hanc equidem fabulam super-  
norum oculorum perspicaciam significasse arbitror.  
*Plot.* 545 D.

CHAP. "desireable Life, which we shall meet with  
IV. "in Heaven."

THERE is a Passage in *Strabo*, which not only speaks of these things in particular that relate to another Life, but says, "that all  
"Stories and Fables concerning the Gods,  
"and the common Religion of the An-  
"tients in general, were the Inventions of  
"Poets, &c." And since it contains the Reason and Foundation upon which such Inventions were built, the Use they were of to the Publick, and the almost absolute Necessity of receiving them; I shall beg leave, (tho' somewhat long) to transcribe it intire, that the Reader may at one View have a full Notion of their Sentiments concerning the vulgar Faith. He assures us,  
"That not only Poets, but long before  
"Them, Cities and Lawgivers made use of  
"Fables on a political Account, from an  
"Observation

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' Quemadmodum faciunt & qui alia quoque nominæ nobis amata transferunt ad Divina, quale illud est, Intellectus Nectare ebrius: item, ad convivium itur & pabulum; rursus apud Poetas, Jupiter Ipse subrifit; similiaque permulta; est enim illic revera vitæ Sors libentissima, amabilissimaque & maximè omnium exoptanda. *Plot.* 721 D.



“ Observation of the Disposition and Hu- CHAP.  
“ mours of Mankind: for Man has a cer- IV.

“ tain Itch after Knowledge, which is im-  
“ prov’d and heighten’d by the Pleasure of  
“ fabulous Relations; for to such, Children  
“ begin to listen, and are more and more  
“ dispos’d to attend to Instruction; the  
“ Reason is, because Fables carry something  
“ of Novelty along with them, not relating  
“ things plainly as They are, but dressing  
“ them up with Embellishments and Variety,  
“ since that is always best relish’d, which  
“ is new, and out of the way, and this it  
“ is which makes Men eager after Know-  
“ ledge, and if any thing wonderful or  
“ miraculous is mix’d with it, the Pleasure  
“ is still increas’d, and like a Charm works  
“ up the Appetite for Learning: therefore  
“ it is necessary from the very beginning  
“ to lay these Baits for Children; but in  
“ their more advanced Years, They ought  
“ to be led to the Knowledge of the Truth,  
“ their Understanding being grown strong,  
“ and having then no need of being flatter’d  
“ or over-reach’d. But moreover All the  
“ Vulgar and Illiterate are in this respect  
“ Children, and love such Stories; nay even  
“ the more knowing are in some measure

O

“ tickled

CHAP.

IV.

“ tickled with them; for Reason itself can-  
“ not altogether get the better of those Pre-  
“ judices, They received in their tender  
“ Years: Besides, as those monstrous Rela-  
“ tions are adapted not only to please, but  
“ to strike Terror, they must needs affect  
“ both Young and Old; for we use plea-  
“ sant and merry Stories to intice and ex-  
“ hort to the Love of Virtue, and of fright-  
“ ful ones to deter from Vice and Wicked-  
“ nefs; of this sort are Hags, Gorgons,  
“ Night-Mares, Hobgoblins, &c. Those  
“ who live in Cities and populous Places  
“ are very often incited to noble Exploits,  
“ when They hear some sort of Actions ex-  
“ aggerated and set in a pleasing Light by  
“ the Beauties of Poetry, such as the La-  
“ bours of *Hercules* and *Theseus*, or the  
“ divine Honours paid to some other Hero;  
“ especially when They see such notable  
“ Events represented in Pictures, Statues, or  
“ upon their common Pots and Drinking-  
“ Vessels; and these People are frightened  
“ from their wicked Practices, when they  
“ hear of Punishments or Judgments from  
“ Heaven, or see them represented in some  
“ frightful Appearances, or even imagine,  
“ that such things have happen’d in the  
“ World.

*were held absurd by the Philosophers.* 195

“ World. For it is impossible to conceive CHAP.  
“ that Women, or the common Herd of IV.  
“ Men, should ever be moved by philoso-  
“ phick Reasoning, or be led by it to Faith,  
“ Piety and Religion; but something of  
“ Superstition is absolutely necessary for  
“ this Purpose, which cannot be instill’d  
“ into Men without the Miraculous in Fa-  
“ ble; for the Thunder, Breast-plate, Tri-  
“ dent, Torches, Snakes and Spears of the  
“ Gods, and all the Trumpery of ancient  
“ Theology, are meer Fables received by the  
“ Founders and Rulers of Commonwealths,  
“ as so many Bug-bears to frighten the  
“ Minds of the Simple and the Ignorant.  
“ Therefore the Invention of Fables, &c.”

T H E R E

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Primò omnium non Poetæ modò fabulas sibi delegerunt, sed multo ante Civitates & Legumlatores id fecere utilitatis causa, & ad Naturalem respicientes animalis ratione præditi affectionem. Cupidus enim cognitionis est Homo, ad quam rem Fabularum studium aditum Ei parat; hinc namque incipiunt Pueri audire & magis magisque sermonibus auscultandis vacare: causa est quod Fabula novarum quædam rerum narratio est, non ea quæ sunt sed alia quædam ab his diversa recensens: jucundum autem est quod novum, & adhuc ignotum narratur, atque hoc ipsum est, quod cognitionis studiosos efficit. Quod si admirabilia & porten-



CHAP. THERE are many other Passages both in  
 IV. ancient and modern Authors, from which  
 { (as

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tosa fabulis admisceantur, augetur voluptas, quæ quidem medicamenti instar discendi amorem ingenerat. Ab initio itaque necesse est hoc modo pueros inescari, progressu ætatis ad ipsorum rerum cognitionem sunt adducendi, confirmata jam intelligentia, neque opus habente adulatoribus. Quinetiam quicunque literarum sunt, & disciplinæ rudes, pueri sunt, quodammodo, itidemque fabulas amant, quod ipsi eruditi etiam faciunt mediocriter : nam neque ratio illorum iis reluctari valet, atque consuetudo a primis annis parta allicit. Porro cum fabularum monstra non tantum delectandi, sed & terrendi facultatem habeant, utrique generi usus est & apud pueros & apud adultos, nam pueris jucundas quidem proponimus fabulas, exhortandi gratia, terribiles autem ad deterrendum, est enim ejus generis, Lamia, Gorgo, Incubus, Larva. Et in urbibus habitantes Plerique jucundis fabulis ad honestatem excitantur, cum audiunt a Poetis fabulosè res præclaras gestas referri, Herculis puta, aut Thesei æumnas, aut divinos alteri tributos honores ; aut profecto cum hujusmodi fictitios eventus picturis, statuis, fictilibusque operibus expressos vident. Iidem avertantur à vitiis cum supplicia, terrores, minasve divinitus missas, aut sermone, aut aliqua aspectu horribili figura exponi audiunt, aut etiam credunt talia aliquibus evenisse. Fieri enim non potest, ut Mulierum ac promiscuæ turbæ multitudo philosophica oratione excitetur, ducaturque ad Religionem, Pietatem, ac fidem ; sed superstitione præterea ad hoc opus est, quæ incuti sine fabularum portentis

*were held absurd by the Philosophers.*

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(as They expose the absurdity of the com-  
monly received Notions in Religion in ge-  
neral) we may reasonably conclude what

CHAP.  
IV.

their Opinion was of Those relating to fu-  
ture Rewards and Punishments in particular,  
but since They do not immediately mention  
this Subject, for brevity's sake I shall pass  
them over, and conclude with an unexcep-  
tionable Testimony of a very great Divine  
of our own Church, who says, " As to  
" *Ixion's Wheel, Sisyphus's Stone, Tanta-*  
" *lus's Hunger and Thirst, and Prometheus's*  
" *Liver being gnawed by a Vulture; the*  
" *wiser among the Heathen look'd upon*  
" *these as fantastical Representations of*  
" *something that was real, viz. the grie-*  
" *vous and endless Punishment of Sinners,*  
" *the not to be endured, and yet perpe-*  
" *tually renewed Torments of the other*  
" *World* <sup>w</sup>."

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tentis nequit : etenim Fulmen, Ægis, Tridens, Faces,  
Angues, Hastæque Deorum thyrsis præfixæ, atque  
universa prisca Theologia, Fabulæ sunt, receptæ a  
Civitatum authoribus, quibus veluti larvis Insipien-  
tium animos terrerent. Proinde Fabularum fictio, &c.  
*Strabo* 19.

<sup>w</sup> 2 *Till.* 352.







A N

# ADDRESS

TO

## FREE-THINKERS.

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*Mi Fili, [quoad Hæc] Juvenis adhuc es, neque dubito, quin temporis progressus effecturus sit, ut & commutes, & contrariam suscipias sententiam: Expecta igitur obsecro, ut nunc de rebus maximis judicium feras; maxima autem illa res est, quæ Tu modò nullam esse censes, videlicet, ut Quis de Diis rectè sentiens, bene vel malè, vitam instituat. 2 Plato 888.*

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## An ADDRESS to FREE-THINKERS.

GENTLEMEN,

**I** MUST beg leave, as some Others have done before me, to divide you into separate Classes: In the One, I place Those, who being really in good earnest in the Search of Truth, have without Prejudice considered, and have calmly, seriously, and with the utmost Diligence examin'd into the Obligation of the several Religions, or Sects of Religion which now prevail in the World; and who, after the maturest Deliberation are satisfied, that there is nothing extraordinary, or immediately divine in any of Them; but that upon the whole, All which they contain or pretend to, (except what relates to our Duty to God and our Obligations to Morality) is meerly human Invention, and the Product of Design,



sign, of Error, or of Enthusiasm. To such of you as are truly sincere in these your Professions, and strictly virtuous and upright in your Lives, tho' in this you go even as far as Deism itself, I have nothing at all at present to object; but must acknowledge with Dr. Clark<sup>a</sup>, *that you are not far from the Kingdom of God, and that, being willing to do his Will, you shall know of the Doctrine, whether it be of God.*

BUT there is another sort for whom we ought to be much more concern'd, who by one thoughtless Flight have pass'd over not only the Bounds of all Religion, but even the Dictates of Wisdom and common Prudence: These are they, who from the Sparks of a natural good Capacity, having seen some Absurdities, Contradictions or Things ridiculous in the Religion, or Sect of Religion into which They were initiated; and not having Strength and Patience to examine farther, have immediately rejected not only That, but all other Religions or fixed Notions whatsoever, and ever after lead a careless, indifferent, and perhaps an immoral Life,

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<sup>a</sup> Clark's Attr. 173.

Life, being neither Atheist, Deist, Christian, Mahometan, Libertine, or any thing else upon Principle. To such, with great submission I would presume to say, that you by no means act according to the Rules of Wisdom and Prudence; and I am the more encourag'd to think you will bear this Freedom, as I am verily persuaded your present unhappy Situation is not owing to Design, or wilful Obstinacy, but to Inadvertency, and a too hasty Resolution. I need not spend much time to convince you, that it is much below a Man of Sense to act, or conclude any thing, without well weighing the Motives and Inducements, which lead him to such Conclusion: This is so obvious, and has been so often inculcated, that Nothing but the vast Importance of Consideration, and the great Negligence of Mankind, can justify the Repetition. My present Design then is not to prove the Necessity, but to incite you to the Exercise of this Duty; and that I may be the more likely to prevail with you to spend a few Minutes in the Perusal of these Lines, and a few Hours after, in the earnest and serious Review of some Particulars, I apprehend you have too slightly pass'd over; it will

will be proper to clear myself, and my Design of two or three things, which (whether with or without Reason is by no means proper now to determine) usually have been Stumbling-blocks to you at first setting out, and Impediments to all farther Inquiry. In the first place I am no Priest, I demand no Tythes, I send for no Offerings, I challenge no Titles or Pre-eminence, and I never expect either directly or indirectly the least temporal Advantage from these my Indeavours to promote your Welfare and Happiness. Secondly, I shall advance no strange Doctrines or Mysteries, or talk to you in Figures, Metaphors, Allegories, &c. but in Language so exceeding plain and clear, that I wish you may not despise it for its Meanness and Simplicity. Thirdly, that I may the less apprehend your Censure and Displeasure, I shall lay down no Opinion of my own, being convinced, that every Man may judge right in what relates to his Duty and Happiness, (at least will never be condemned for judging wrong) if He can but be persuaded to Think, and This is the Sum and Substance of All I have to say; and which I shall endeavour to enforce in the following manner :

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THE Supposition I at first went upon was, that observing some Mistakes, or Follies; some Difficulties, Impositions or plain Marks of human Weakness in the Religion, or rather perhaps in the Picture of the Religion, which was first represented to your View, you have without sufficient Examination hurried over many Particulars, which if not True, are however at first sight abundantly too weighty to justify your strange Indifference, and present State of Indolence. There may be a wide difference between not seeing the Truth of Propositions, and the being absolutely and clearly persuaded, that they are false, tho' they should happen to be true: the first when it proceeds from Want of Attention, if in Things of Consequence, must necessarily hurt and wound the Mind: But the other, as it is the Result of Prudence and Thought, will of consequence fill it with Peace and Satisfaction. Objections against the Circumstances may be none at all against the Substance. The Light may be clear, the Way may be plain and easy, and the Expectation glorious, tho' Prejudice sometimes obscures that Light, and Interest intices us thro' By-paths. If the Rites, Ceremonies, Forms, Blessings,  
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Consecrations, Absolutions, &c. of any particular Church be never so burthensome and ridiculous; if the Demands, Superstition, antick Postures, Pride, Luxury, and Impositions, &c. of the Priests be never so flagrant; perhaps you have not sufficiently considered, whether, tho' the Streams are muddy, the Fountain may not be clear. Does it follow, that there is no Revelation from God, no Light from Heaven to guide our bewilder'd Steps, because we are so often misguided by false Lights, and impos'd upon by the Traditions of Men? Again, suppose in the Old Testament, or in any part of That, which we call Revelation, there are, as you imagine, some Absurdities, seeming Contradictions, Signs of human Weakness, Things unworthy of God, &c. you ought fully and upon the surest grounds possible to be convinced in your own Mind, that They really are so: nay farther, if some Particulars, as the Doctrine of imputed Guilt, Commissions to some to plunder and destroy their Fellow-Creatures, the Story of *Balaam's Ass*, *Samson's Frolicks*, *David's Wickedness*, &c. appear to you so contrary to Reason, that you are satisfied They could never be countenanced by di-

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vine Authority, this is not enough; you cannot rest here; you must likewise be satisfied, that for these and such like Objections, all the rest is vitiated and of plain human Invention; and even when this is done, you have still a large Task behind, and are far, as yet, very far from your Journey's End. The Christian Scheme, as represented to us, appears at first View so glorious, the Undertaking so noble, the Doctrines so pure, the Proofs so strong, and the Preachers of it so disinterested; that no inconsiderable Time, no superficial Inquiries can justify the Conduct of a rational Creature in rejecting it: but I promis'd I would not in the least attempt to bias you in favour of any Opinion whatever, and perhaps you may perceive I labour to be as short as possible, my only Aim and Design being to gain your Attention in proportion to the apparent Weight and Importance of the Things proposed. As to the present Point therefore, if you cannot believe, what many have affirm'd, that every Word, or Sentence, or Chapter in the New Testament is divinely inspired, yet if you give your selves time you may perhaps observe a certain divine Oeconomy to run thro' the Whole, or something beyond human



man Abilities to discover; but if your Scruples relate to things more material, if the Objections, which have been started against the Completion of the Prophecies; against vicarious Punishment; imputed Righteousness, or the Divinity of Christ, &c. be too strong for you to get over; yet it will not follow, but that Christ may be some excellent Creature above all Others, whom God hath sent into the World to reprove, and instruct Mankind, and to bring them out of Darkness into Light. If it shall still happen, not that you have only Doubts and Scruples about these Things, (for that is an Argument for farther Inquiry) but that upon the fullest Deliberation of an honest Disposition, you are clearly convinced of the Falsity of Them, as to any peculiar Pretence they may have to Divinity: I say, if you sincerely believe them the Product of meer human Wisdom and Contrivance, strengthen'd by some accidental Circumstances of Time and Place; yet it is possible, and your own Reflexion may bring you to think it probable, that the Substance of what they say concerning a future State and a World to come, will be inevitably true: and this brings me to the next thing I propose for

your Consideration, which is the Doctrine of your Souls Immortality, and a future State of Rewards and Punishments. And this is a matter, which so nearly and so evidently concerns you, that not only Reasoning and Philosophy, but common Sense and the Principle of Self-preservation demand your most serious Attention to it. Notwithstanding the particular Ceremonies, and set Forms of Religion in each Country, where they are received or establish'd, are given up as meer Tricks, and the Effect of worldly Policy; notwithstanding you have determin'd and are certain, that there is nothing in the Old or New Testament in relation either to Faith or Practice really of divine Injunction, or Inspiration, it may yet probably be true, that your ceasing to live in this World may not be the final Period of your Existence: The Constitution of Things may possibly be such, that some dreadful Punishment awaits the Sinner for his Wickedness, and that some delightful Scenes of Happiness shall be the Reward of chosen Innocence and exalted Virtue. Not only Books, which some Men hold divine, positively affirm this, but you see the same plainly and distinctly confirm'd by the Authority of the most con-

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siderate and wisest Men of all Antiquity: this I say, not as an Argument to prove the Truth of this Point, (for that I am not permitted to do) but as a Motive most likely to persuade you to apply your deepest Thoughts to the Consideration of it. For these Men were not list'd to serve in any particular Schemes, They had no worldly Interest to promote, no other End in all their Difficulties and Labours, than to improve their own Mind, and to instruct Mankind; for which purpose many of them embraced voluntary Poverty, and took tedious Journeys to improve themselves in Knowledge and Wisdom; and if you should see Reason to conclude at last that their Opinions, as to this Point, were without Foundation, you will at least acknowledge their Intentions to be sincere; and therefore you must be utterly inexcusable if you slightly and carelessly pass over a Matter of such mighty Concern to your selves, and which has been constantly maintain'd by the wisest and most disinterested Men, that ever lived. But to show that this is not all, that your Inquiries are not yet finish'd, we must suppose (what is almost an Impossibility) that you are fully convinced, there will be no  
future



future State after the present; that you have duely weigh'd, and have calmly, deliberately, seriously, very seriously considered all the Arguments you can meet with from others, or think of your selves; and upon the whole are morally certain, and quite satisfied, that your present thinking Soul is no distinct or immaterial Substance, but that it shall die with the Body, and vanish into thin Air; that the Righteous and the Wicked; injured Innocence, and triumphant Guilt; the tender Father, and rebellious Son; the generous Deliverer, and merciless Oppressor; the kind Benefactor, and the ungrateful Villain, shall lie for ever undistinguish'd in one common Dust; ever deprived of all Hopes of Reward, ever secur'd from all Fears of Punishment: If this is really the Case with you, this the Result of your most deliberate Counsels, I must own you have acted fairly and done Justice to your own Minds, at the same time you have placed your selves in a very melancholy Prospect; but tho' you have got even thus far, there is something still behind of too much consequence hastily to be overlook'd. It has been said by many wise Men, who have taken great pains to search after Happiness,

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ness, and place human Life in the truest Light, that tho' there was no Expectation hereafter, yet Regularity, Decency and Order, Sobriety, Temperance, Justice, Prudence, Affability, Benevolence, and all social Virtues are the ready and natural way to Health and Prosperity, Peace and Happiness; and (what may probably soonest quicken your Attention,) to the Esteem and Approbation of Mankind. That, on the contrary, Irregularity and Disorder, Fraud, Folly, Envy, Covetousness, Intemperance, and all sorts of Vice, have a Tendency in their own Nature, to Diseases and Poverty, Contempt and Misery. These Consequences, they say, of Virtue and Vice, are exceeding plain and obvious, therefore (tho' possibly you may be in another way of Thinking at present) yet as it so greatly concerns your Happiness and Welfare, and as these Men have bestowed much more time in their Observations, than your selves, it is certainly worth while to consider well of what They say; and perhaps some Incidents of your past Life may be of no small use to you in this necessary Inquiry: you may recollect perhaps, that the Distemper or Illness you have labour'd under, might have been contracted

tracted or increas'd by some Excess or Irregularity: perhaps your present Wants and Necessity are intirely owing to some past Extravagance or notorious Folly. Perhaps some Trick or Fraud in your Dealings, which you propos'd great Advantage by, has been detected, and brought you to Shame and Ruin. Perhaps your Envy and Pride, your bustling, meddling Temper has hurried you on to Actions, which have left great Uneasiness behind Them, which a thousand times you wish to have undone, and yet are continually engaging in fresh Disputes and Difficulties. Perhaps the high Noon of Life is pass'd, and you begin to grow tired with a continual Round of Loitering, Gaiety, and fruitless Diversions; you perceive your bodily Senses begin to flag, and your Taste, for what you once call'd Pleasure, mightily to lessen and decay; but at the same time, you find your Mind is still working, still hunting after something to fill and satisfy it, and you have laid in no proper Food, no suitable Provision for its Entertainment. I say, a little time spent in some such Reflexions, may probably suggest to you, that in particular Instances at least, Regularity and Virtue are preferable



to Vice and Disorder, and you may possibly at last be inclined to think, that tho' there is no future Life or Day of Retribution, yet upon the whole it is greatly for your Interest, Peace, and Happiness, to live and act much in the same manner, as if there really was one; for as I said, it is the Opinion of some studious Men, that "excepting the single Duty of suffering Death for Virtue, the Prospect of a better Life ties Men to nothing else, but what Nature before required for an inferiour and a bounded Happiness." But however you may finally determine this Question, yet as it chiefly relates to your selves, you are most certainly oblig'd to consider of it; and if it shall happen at last that a good Constitution and a successful Series of Events have prevented any occasion for such Reflexions; if you are really persuaded, there is more Pleasure in corrupting and seducing Innocence, than in generously defending it; if some low Tricks and Cunning have been hitherto more serviceable to you, than Openness and Fair-dealing; if your over-bearing, restless Disposition has not yet made you feel the Resentment of others; or if your superiour Circumstances in Life have obliged

obliged them to smother it in private Curfes and Ill-will; if you verily think you fhall never grow old, or that you fhall in all likelihood have the fame Relifh for Drefs and Equipage, for Wine and Women, for Mufick, Revelling, and midnight Balls, when your Sight, your Hearing, your Taffe, and all your Sences are choak'd up, and overwhelm'd with the melancholy Damps of Age, as you have at prefent in your more vigorous Years, or the fresh Bloom of Youth; I fay, if you have duly weighed and examin'd thefe things, and are convinced that the indulging every wanton Fancy, gratifying every Appetite, perfifting in always afserting your own Wills and the Counfels you now follow, have apparently the greateft Tendency to promote your Happinefs in this World (as the other is at prefent quite out of the queftion) you are certainly in the right to purfue them, and it is all I am labouring to bring you to; that is, to act upon Principle, and to have fome main End continually in View: for this we know and are affured of, that whether the World is the Effect of Wifdom and Contrivance, or the Product only of blind Chance, it muft neceffarily be, that Light or Darknefs is

most proper for Action; that either Virtue or Vice, one or the other, is most conducive upon the Whole to the Benefit and Happiness of Mankind; and since upon Deliberation you have determin'd in favour of the latter, you can never be blamed by any considerate Person for acting consistently with your own Interest. Hitherto, I must own, Gentlemen, I have drawn you beyond the Life, and have form'd Suppositions and Articles, which I am persuaded are much too strong for you ever to subscribe to. I do not imagine I am talking to such as want Capacity, but to Those who have not always properly exerted it; not to such as cannot walk, but to Those, who have run too fast; therefore my Pretence is, not to instruct or teach you the way you should go, but to bring you back a little to observe some Objects, which if I can but get you to take notice of, I know you will be delighted to dwell longer upon. And as this is my real Opinion of you, I should be quite ashamed to urge you farther, or to suppose it possible, that you can on any Principles whatever deny, what I shall next propose to your Consideration, which is the Being, or rather the Attributes of God; for



as to his Existence, I am well assured, you will in a moment acknowledge it, as every moment you must see the Necessity of it. But that which I apprehend you have been negligent and defective in, is the not sufficiently attending to the Relation He may bear to his Creatures; and therefore as I have taken you up to this immense Height, where we have now no difference at all, but perfectly agree in One, it is but just I should lead you down again, tho' I leave you without any Directions, and place you in a Scituation, where Happiness or Misery may be intirely the Result of your own free Choice. I beg you then seriously to consider, whether the moral Attributes of God may not have some Correspondence with, and Reference to the moral Qualities of Men? If He is Wise, and Good, and Just, and Merciful, &c. whether He may not love Wisdom, Justice, Goodness, Mercy, &c. in such Creatures, who are capable of exercising those Virtues; and as his own infinite Happiness arises from the Contemplation of these his own infinite Perfections, whether in the Frame and Constitution of Things he has not appointed the Happiness of rational Creatures to be the Consequence of their sincere

cere and upright, tho' imperfect Imitation of the divine Exemplar? Whether this may be the Case not only thro' the Period of a short, turbulent, and uncertain Life, but thro' the whole Continuance of their Existence? Whether it is not probable, nay morally certain, that what God has show'd his Approbation of, or Dislike to, in this World, He will reward or punish in another? Whether Reason or the proper Exercise of those Faculties, which God has given us, be sufficient for the Discovery and Solution of these Questions, seemingly very simple, plain and easy; or whether we ourselves, or any of our Ancestors, have by some one or more Acts, so weaken'd or obscured the natural Powers of our Mind; that we cannot see the most obvious Truths without some Help or foreign Assistance? Whether God in pity to our Condition has not from time to time made new Discoveries of his Will, and given us some Revelation to guide us in the right way? And then what Revelation that is, which has the best and most indisputable Claim to this divine Authority? And as there is no doubt, but that, whatever Country you were born and bred in, you will immediately see the Absurdities

furdities of, and therefore reject all but one ; in the Examination of this one, to make your Religion properly your own Choice, and your Conformity to it acceptable to your Maker ; when you have laid aside (if possible) all Prejudices of Education on one side, and all Prejudices of Prepossession on the other, (by this last I mean all Impressions you may have receiv'd from the Wit of others, and all too sudden Determinations of your own) the next thing is to be clearly satisfied, that this Revelation is throughout of divine Original : And lastly, whether God has not given a special Commission to certain Persons to teach and preach those Discoveries, which He has thought proper to reveal, what Evidence they give of this Commission by their distinguish'd Piety, Abilities and Disinterestedness, and what Encouragement is due to Those, who so freely dedicate their Time and Labours for your Benefit and Instruction.

THUS I have brought you back again, and I hope not to that State of Indolence and thoughtless Security in which I at first found you, but as I intended, into Doubts, Difficulties and Confusion ; in short, into a  
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meer Wilderness, that if you happily find your way out, it may be owing intirely to your own Strength and Ingenuity. And in this, I have done you no Prejudice; for if you are truly sincere and honest in your Inquiries, you so far have the surest Grounds of Comfort, Peace and Satisfaction. There is indeed a Question still behind, which may probably give you great uneasiness; and that is, what Faculty, Power or Means you must make use of in all these Inquiries, since Reason is altogether denied by some Men to be sufficient for the Discovery of much more plain and easy Truths, than many of those before mention'd are likely to prove: but as this is a Difficulty not of my raising, but what must of course occur to you on your first setting out; I thought it necessary to clear my self from being the Cause of any Disturbance it might chance to give you.

I have not, as I know of, offered one Argument or Proof of any single Opinion whatever, my sole Intent being to induce you to think for your selves. You'll say perhaps your very Name imports as much; but we know that Names are often given  
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to Persons or Things, which by Time or some Accidents, they have no Analogy to. Thus the Name of Free-thinker was at first assum'd or bestowed on Those, who exerting their natural Prerogative, on mature Deliberation rejected some vulgar and commonly received Opinions, and on the same Deliberation embraced and acknowledg'd Others, which They believed more agreeable to Truth, and therefore more worthy of the Purity, Simplicity and Wisdom of the divine Being, and better suited to the Conception and Dignity of human Souls: but this Name (for certain Reasons) very soon became a Term of Reproach, and now is generally used to extend to all Those who by the Wit and Jokes of Others, or their own flight and indigested Observation unhappily imagine they have seen and know enough of Religion, never seriously to Think any more of it<sup>b</sup>. And it is to Persons of this Character

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<sup>b</sup> The Author is so far from being against the Use of Irony in what is often call'd Religion, that he thinks it in many Instances the best Argument, and sometimes the only proper one; but it is necessary to be well assured of the Absurdity and Falsity of the Opinions, &c. intended to be expos'd by it; for in this,

*An Address to Free-Thinkers.*

Character to whom I presume to address my self: That there are many such, I believe will be thought no very strange or uncharitable Presumption by Those, who have but a moderate Knowledge of the World. What Pity and Shame it is to see meer Striplings, Lads perhaps not twenty Years of Age, shew a pert Contempt for Things the most awful, and of the utmost Consequence, and about which in all likelihood they never bestowed a Minute's Thought, much less can be suppos'd tolerably to understand; and if we observe the Lives and Actions, the Pleasures and Conversation, the various Turns of Mind and eager Pursuits of many Others, who are more advanced in Life, we shall have little Reason to think, that They are, or were ever fixed in any regular or settled Scheme. But if you imagine I have any ways wrong'd you, (as indeed it is a great Reflexion to be thoughtless and unconcern'd in things of the last moment) I hope you will not accuse me of this piece of Ill-Manners,

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as well as many other Cases, where a Man acts at his Peril, He ought to be very cautious, lest in springing a Mine with an intent to annoy the Enemy, He should hurt himself, and his own Party.



ners, till you have inquired a little into the Foundation of it, which you may easily do and be fully satisfied by taking my Advice for once with respect to any of the Particulars above mention'd. Ask your self for instance, if you ever thought of, and weigh'd the Arguments about a future State in such a manner, as to be quite easy in your Mind with relation to the Truth or Falshood of that Doctrine; and that you may not deceive yourself with too hasty an Answer in the Affirmative, I must beg you farther to consider what sort of State, that may be, I mean so far only, as to be able to answer your self this Question; Whether the present Course you are in, and the main Bent of all your Actions, Conduct and Behaviour in this World, have a direct and natural Tendency to promote your Happiness and Welfare in the next, as far as, with the utmost Sincerity, you are capable of judging? Do but say, you are sure that the present Moment is all you shall have, and therefore you are resolved to injoy it, and likewise, that the Method you are in is upon the whole the most proper for that End; and this is all I am desiring of you: but if you cannot heartily affirm this, not to think at all of Futurity,

Futurity, or to act altogether as if you did not, is in Theory almost beyond Comprehension; "For He that will not be so far  
 " a rational Creature, as to reflect seriously  
 " upon infinite Happiness and Misery, must  
 " needs condemn himself, as not making  
 " that use of his Understanding he should."

*Socrates*, in his short and blunt way of talking, would say, that Man is a Fool, who having given part of his small Fortune to learn some Trade or Occupation to qualify himself to get a comfortable Subsistence in the World, should wantonly spend the Remainder of it, in the imaginary Pleasures of a few jovial Days, and not earnestly apply himself to the Acquisition of that Art or Skill in his Profession which was to be his only Support and Maintenance for many Years to come. And is not this thoughtless Wretch, who knows he cannot live above sixty or seventy Years longer, much more excusable, much wiser, and more rational than you, who are not sure, that a thousand or even ten thousand Years will put an end to the Apprehensions of a yet much longer Continuance<sup>c</sup>? But to convince you still  
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<sup>c</sup> Censetne Rem immortalem pro hoc tantilli Temporis spatio sollicitam esse debere, pro universo autem nequaquam? *Plato*.

more of the Absurdity of neglecting this Duty of Consideration with respect to this and the other Particulars, you may safely conclude thus, That whatever Religion or Sect of Religion, whatever Opinions or Principles are right, you must certainly be in the wrong, who act upon none at all. You'll excuse my being so plain and importunate with you, and perhaps sometimes repeating the same Hints over again to ingage your Attention, but the vast Importance of the Subject, and your suppos'd dangerous Scituation, will justify all honest and well-design'd Indeavours to serve you. I am not conscious, that I have given you any Handle to charge me with being whimsical and superstitious, or in the least given to Enthusiasm, which I know would be a great Prejudice to my Design; for which reason I have advanced no Doctrine of my own, propagated no new Opinions, or attempted to prove any already received; I do not so much as persuade you to go to any Place of religious Worship whatever, but only to know whether you really ought or ought not to go; or if you happen to think any thing of that Nature fashionable, or convenient for some particular Purpose, I shall

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never



never blame you for talking, laughing, gazing about to see the Company, or any thing of that kind, (which some might call indecent,) provided you had fully considered the Arguments for, and against such Behaviour, and were once convinced, that it was right. So, That the Streets and Roads are clear and free from Obstructions, &c. is certainly a very good Reason for travelling on a Sunday, or when Others are at their Devotions; but then to make it truly rational, it is suppos'd that you have fully considered, what Offence it may give to Others, of what Consequence your Example is, what Force you may chance to put upon the Consciences of some of your Dependents, whether and how far it is against any Laws of God or Man, or whether you yourself are obliged to any Acts of religious Worship, &c. So again, to play at Cards or Dice (for I dare not mention some more general Diversions) on this Day; certainly shows a Spirit above the Vulgar, not tied down by common Prejudices, or awed by the Fears of scrupulous Enthusiasts; but then to be satisfied, that this Freedom is the Effect of a well-grounded and true Greatness of Soul, it must be suppos'd, that some time or other,

other, you have sat down and seriously weigh'd all the Objections against such Practices, for a great Mind can never act rashly, or inconsiderately; and if you have been carried away by Appearances only, and acted partially in this Affair, you may chance upon some occasion or other, at some time or other, to manifest your selves most shameful Cowards: therefore if you value your Character among Men, nay if you despise all the World except yourselves, you are oblig'd to consider what upon the whole will afford you the greatest reason to love and admire your selves, which in this case must be, to act upon such solid Grounds, as that you may be able bravely to approve your own Elections, and Resolutions. This I hope can never be taken amiss, since I do not attempt to direct you what to do, or how to do it, but only intreat you to be fairly satisfied, why you do it. And this Conduct will quite take away the Folly, if not in some Respects lessen the Guilt and Punishment even of Vice itself: For instance, in my present Scheme, I could have no Objection against Swearing, or taking the holy Name of God in vain, (that fruitless, joyless,

most forlorn and hopeless of all Vices) provided you had duely weigh'd and adjusted the Lawfulness and Consequences of it; but your frequent denying it, when the Words are scarce out of your Mouth, will justify the World from Uncharitableness when They say, your Folly remains strong upon you, and that while you are playing with Firebrands, Arrows and Death, you consider it not.

UPON the whole; it is very evident and beyond contradiction, that Misfortunes and Disappointments; Sickness, Contempt, and Pain; Trouble, Vexation and Misery of all kinds, are very common in the World; and it is as evident, if you have any regard to your own Happiness, that you are indispensably oblig'd to observe and consider, whence They arise and how to avoid them: and as you have not yet determin'd from what Causes they spring, or whether the same Causes may not produce the same Effects for a very long Duration; it is certainly but common Prudence immediately to recollect your self, and observe upon what Ground you stand, so far at least as to be calm, easy and compos'd in your  
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own Minds, and to be moderately satisfied, that you have sincerely and impartially done your best to secure your Interest and Happiness in all present and future Contingencies; and when this is done, I hope it will be no Presumption in me to say with *Socrates*, that whether you go upwards or downwards you will be sure to be happy. In order to This, as the Assistance of Almighty God is more especially necessary, (whatever dislike you may take to my present Freedom) you will not refuse to join with me in the Prayer of an excellent Heathen, which in Substance is as follows<sup>d</sup>, *that God would grant us Grace faithfully to consider, and truly to understand those Things, which belong to our Happiness, and firmly and resolutely to practise, what we so understand; that He would instruct us in his eternal Truth, and enable us every day to obtain better and more perfect Notions of his*

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<sup>d</sup> Deos comprecor, mihi tibiue dare velint, ut firmiter custodiamus, quæ verè intelligimus; instituentque nobis per sempiterna secula Veritatem, præstentque adhuc perfectiores de Diis notiones, in quibus omnium Bonorum beatissima Possessio nobis reponitur, & denique inter nos Unanimitatis & Amicitiae Confirmationem. *Jambl. de Myst. ap. Finem.*

*An Address to Free-Thinkers.*

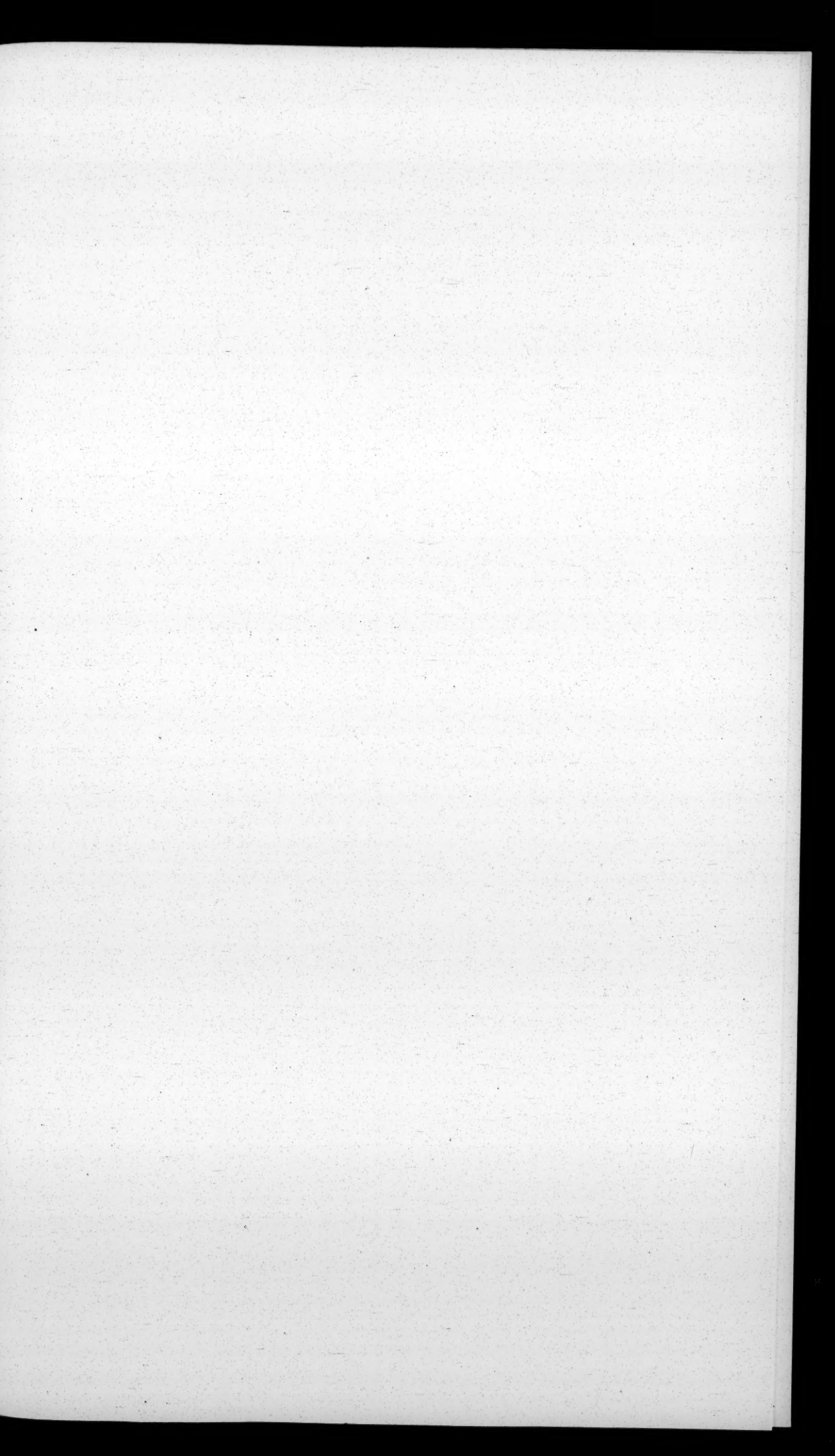
*his divine Nature and Attributes, in which the Fulness of all our Happiness consists. And lastly, that He would unite us All in the strongest Bands of Friendship, Peace and Concord, both now and for ever. Amen.*

F I N I S.



## ERRATA.

PAG. 66. line 18. for *he*, read *the*.  
 110. line 11. for *is*, read *are*.  
 118. line 12. for *aia*, read *alia*.





*An Address to Free-Thinkers.*

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